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HEROES AND HAPPENINGS
OF
EGYPT · ASSYRIA · GREECE



A CONTINUOUS ACCOUNT
FROM PAPYRI, INSCRIPTIONS,
AND MODERN AUTHORS, WITH
ADAPTATIONS FROM THE
GREEK HISTORIANS



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Jowett's Translation of Thucydides, (except that of the cause of the Peloponnesian War and that on pages 73 and 74).—Clarendon Press, Oxford, England.

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The Code of Hammurabi, Translated by R. F. Harper—University of Chicago Press.

EGYPT

††*†*

THE GREAT PYRAMID.

Of course the greatest sight around Cairo is the Pyramids. It is an event in one's life to see these grandest monuments of antiquity. They are eight miles from Cairo.

One can go to the top by steps, but as these steps are blocks of stone, many of which are four feet high, it is not quite like walking up stairs. One could hardly get up at all but with the help of the Arabs, who swarm on the ground, and make a living by selling their services.

Our last night in Cairo we spent in riding out to Ghizeh by moonlight, and exploring the interior of the Great Pyramid. We had already been there by day, and climbed to the top, but did not then go inside. There is no access but by a single narrow passage, four feet wide and high, which slopes at a descending angle, so that one must stoop very low while he slides down an inclined plane, as if he were descending into a mine by a very small shaft. There is not much pleasure in crouching and creeping along such a passage, with a crowd of Arab guides before and behind, lighting the darkness with their torches, and making the rocky cavern hideous with their yells. These creatures fasten on the traveller, pulling and pushing, smoking in his face, and raising such a dust that he cannot see, and is almost choked, and keeping up such a noise that he cannot hear, and can hardly think. One likes a little quiet and silence, a little chance for meditation, when he penetrates the sepulchre of kings,

where a Pharaoh was laid down to rest four thousand years ago. So I left these interior researches, on our first visit to the Pyramid, to the younger members of our party, and contented myself with clambering up its sides, and looking off upon the desert and the valley of the Nile, with Cairo in the distance.

It is well known that it has been mutilated by the successive rulers of Egypt, who have stripped off its outer layers of granite to build palaces and mosques in Cairo. This process of spoliation, continued for centuries, has reduced the size of the Pyramid two acres, so that now it covers but eleven acres of ground, whereas originally it covered thirteen. Outside of all this was a pavement of granite, extending forty feet from the base, which surrounded the whole.

The sheik was on hand with his swarthy guides around him, and we prepared to enter the Pyramid. It was not intended to be entered. If it had been so designed—as it is the largest building in the world—it would have had a lofty gateway in keeping with its enormous proportions, like the temples of Upper Egypt. But it is not a temple, nor a place for assembly or for worship, nor even a lofty, vaulted place of burial. Except the King's and Queen's chambers, the whole Pyramid is one mass of stone. The only entrance is by the narrow passage already described; and even this was walled up so as to be concealed. If it were intended for a tomb, whoever built it sealed it up, that its secret might remain forever inviolate, and that the dead might slumber undisturbed until the Judgment day. It was only by accident that an entrance was discovered. About a thousand years ago a Mohammedan ruler, conceiving the idea that the Pyramid had been built as a storehouse for the treasures of the kings of Egypt, undertook to break into it, and worked for months to

pierce the granite sides, but was about to give it up in despair, when the accidental falling of a stone led to the discovery of the passage by which one now gains access to the interior.

We had trusted to the man in authority to protect us from the horde of Arabs; but nothing could keep back the irrepressible camp-followers, who flocked after us, and when we got into the King's chamber we found we had twenty-four! With such a bodyguard, each carrying a lighted candle, we took up our forward march, or rather our forward stoop, for no man can stand upright in this low passage. Thus bending one after another, like a flock of sheep, we vanished from the moonlight. Dr. Grant led the way, and, full of the wonders of the construction of the Pyramid, he called to me, as he disappeared down its throat, to look back and see how that long tube—longer and larger than any telescope that ever was made—pointed towards the north star. But stars and moon were soon eclipsed, and we were lost in the darkness of this labyrinth. The descent is easy, indeed it is too easy, for the sides of the passage are of polished limestone, smooth as glass, and the floor affords but a slight hold for the feet, so that as we bent forward we found it difficult to keep our balance, and might have fallen from top to bottom if we had not had the strong arms of our guides to hold us up. With such a pair of crutches to lean upon, we slid down the smooth worn pavement till we came to a huge boulder, which blocked our way, around which a passage had been cut. Creeping around this, pulled and hauled by the Arabs, who lifted us over the dangerous places, we were shouldered on to another point of rock, and now began our ascent along a passage as slippery as that before. Here again we should have made poor progress alone, with our boots which slipped at

every moment on the smooth stones, but for the Arabs, whose bare feet gave them a better hold, and who held us fast.

And now we are on a level and move along a very low passage, crouching almost on our hands and knees, till we raise our heads and stand in the Queen's Chamber—so called for no reason that we know but that it is smaller than the King's.

Returning from this, we find ourselves at the foot of the Grand Gallery, or, as it might be called, Grand Staircase, which ascends into the heart of the Pyramid. This is a magnificent hall 157 feet long, 28 feet high, and 7 feet wide. But the ascent as before is over smooth and polished stone, to climb which is like climbing a cone of ice. We could not have got on at all but for the nimble Arabs, whose bare feet enable them to cling to the slippery stone like cats, and who, grasping us in their naked arms, dragged us forward by main force. This kind of bodily exercise soon brought on an excessive heat. We were almost stifled. Our faces grew red; I tore off my cravat to keep from choking. Still, like a true American, I was willing to endure anything if only I got ahead, and felt rewarded when we reached the top of the Grand Gallery, and instead of looking up, looked down.

From this height we creep along another passage till we reach the object of our climbing in the lofty apartment called the King's Chamber. This is the heart of the Great Pyramid—the central point for which apparently it was built, and where, if anywhere, its secret is to be found. At one end lies the sarcophagus, in which the great Cheops was buried. It is now tenantless, except by such fancies as travellers choose to fill it withal. I know not what sudden freak of fancy took me just then; perhaps I thought, How would it seem to be a king even

in his tomb? and instantly I threw myself down at full length within the sarcophagus, and lay extended, head thrown back, and hands folded on my breast, lying still, as great Cheops may have lain, when they laid him in his royal house of death. It was a soft bed of dust, which, as I sank in it, left upon my whole outward man a marked impression. It seemed very like ordinary dust, settled from the clouds raised by the Arabs in their daily entrances to show the chamber to visitors. But it was much more poetical to suppose that it was the mouldering dust of Cheops himself.

And now we were all in the King's Chamber, our party of eight, with three times the number of Arabs. The latter were at first quite noisy, after their usual fashion, but Dr. Grant, who speaks Arabic, hushed them with a peremptory command, and they instantly subsided, and crouched down by the wall, and sat silent, watching our movements. One of the party had with him some magnesium wire, which he now lighted, and which threw a strong glare on the sides and on the ceiling of the room, which, whether or not intended for the sepulchre of kings, is of massive solidity—faced round with red granite, and crossed above with enormous blocks of the same rich dark stone. The sarcophagus, which is an oblong chest of red granite, in Dr. Grant's opinion, is not a sarcophagus at all; indeed, it looks quite as much like a huge bath-tub as a place of burial for one of the Pharaohs. He called my attention to the fact that it could not have been introduced into the Pyramid by any of the known passages. It must, therefore, have been built in it. It is also a singular fact that it has no cover, as a sarcophagus always has. No mummy was ever found in it so far as we have any historic record. It is certainly a remarkable coincidence, if noth-

ing more, that it is of the exact size of the Ark of the Covenant.

Poor old Cheops! What would he have said to see such a party disturbing the place of his rest at such an hour as this? I looked at my watch; it was midnight—an hour when the dead are thought to stir uneasily in their graves. Might he not have risen in wrath out of his sarcophagus to see these frivolous moderns thus making merry in the place of his sepulture?

And now we prepared to descend. I lingered in the chamber to the last, waiting till all had gone—till even the last attendant had crawled out and was heard shouting afar off—that I might for a moment, at least, be alone in the silence and the darkness in the heart of the Pyramid; and then, crouching as before, followed slowly the lights that were becoming dimmer and dimmer along the low and narrow passage.

The Great Pyramid stands four-square, its four sides facing exactly the four points of compass—North, South, East, and West. Now the chances are a million to one that this could not occur accidentally. There is no need to argue such a matter. It was certainly done by design, and shows that the old Egyptians knew how to draw a meridian line, and to take the points of compass, as accurately as the astronomers of the present day.

Equally evident is it that they were able to measure the solar year as exactly as modern astronomers. Taking the sacred cubit as the unit of measure there are in each side of the Pyramid just $365\frac{1}{4}$ cubits, which gives not only the number of days in the year, but the six hours over!

That it was built for astronomical purposes seems probable from its very structure. Never was there such an observatory in the world. Its pinnacle is the loftiest ever placed in the air by

human hands. It seems as if the Pyramid were built like the tower of Babel, that its top might "touch heaven." It is said that it could not have been ascended because its sides were covered with polished stone. But may there not have been a secret passage to the top? It is hard to believe that such an elevation was not made use of by a people so much given to the study of the stars as were the ancient Egyptians. In some way we would believe that the priests and astrologers of Egypt were able to climb to that point, where they might sit all night long looking at the constellations through that clear and cloudless sky.

There is another very curious fact in the Pyramid, that the passage by which it is entered points directly to the North Star, and yet not to the North Star that now is, but to Alpha Draconis, which was the North Star four thousand years ago. There is one way in which the age of the Pyramid is determined, for it is found by the most exact calculations that 2170 years before Christ, a man placed at the bottom of the passage, as at the bottom of a well, and looking upward through that shaft, would fix his eye exactly on the North Star—the pole around which was revolving the whole celestial sphere.

As to the measurement of time, all who have visited astronomical observatories know the extreme and almost infinite pains taken to obtain an even temperature for clocks. The slightest increase of temperature may elongate the pendulum, and so affect the duration of a second. But here, in the heart of this mountain of stones, the temperature is preserved at an absolute equilibrium, so that there is no expansion by heat and no contraction by cold. What are all the observatories of Greenwich, and Paris, to such a rock-built citadel as the Great Pyramid?—*From Egypt to Japan, Field, 10-11, 80-91.*

I found repeatedly that the hard stones, basalt, granite, and diorite were sawn; and that the saw was not a blade, or wire, used with a hard power, but was set with fixed cutting points, in fact, a jeweled saw. These saws must have been as much as nine feet in length, as the cuts run lengthwise on the sarcophagi. One of the most usual tools was the tubular drill and this was also set with fixed cutting points; I have a core from inside a drill hole, broken away in the working, which shows the spiral grooves produced by the cutting points as they sunk down into the material; this is of red granite, and there has been no flinching or jumping of the tool; every crystal, quartz, or felspar, has been cut through in the most equable way, with a clean irresistible cut. An engineer, who knows such work with diamond drills as well as any one, said to me, "I should be proud to turn out such a finely cut core now"; and truth to tell: modern drill cores cannot hold a candle to the Egyptians; by the side of the ancient work they look wretchedly scraped out and irregular.—*Ten Years' Digging in Egypt, Petrie, 26-27.*

EIGHTEENTH DYNASTY.

THOTHMES I.—After Thothmes conquered to the foot of the Fourth Cataract, he returned with the body of the slain Nubian chief, hanging with the head downward from the prow of his vessel.

QUEEN HATASU.—Hatasu celebrated the thirteenth anniversary of her accession to the throne by erecting two obelisks of pink granite, each ninety-seven and one-half feet high. She placed them in the Temple of Karnak, in a hall built by her father. The peaks seem to have been capped with copper. The Queen took an oath that the stones were of single blocks.

Thothmes III, her husband, reigned jointly

with her until after her death, when he reigned alone. Not being a gallant husband, he built masonry around the base of her obelisks to conceal her inscriptions. He chiseled out her name, wherever he found it in Egypt.

THOTHMES III. — Upon his coronation Thothmes III took the title "The Best of Beetles." "Thothmes, who crossed the great Bend of [the Euphrates] with might and with victory at the head of his army," set up his boundary tablet on the east side of that river. While in Asia he engaged in an elephant hunt. There he captured nine hundred, twenty-four chariots, two hundred suits of armor, among which was that of two kings, a royal tent with elegant furniture, an ebony statue, decorated with gold, of one of the kings, and a silver statue.

Amon was the great god of Thebes, the capital of the eighteenth and nineteenth dynasty kings. He had a yearly feast, lasting eleven days. Upon one such occasion, Thothmes III presented to the god three whole towns captured in Syria; other gifts were gold and silver vessels and valuable stones from his booty obtained in Asia.

THE STATUES OF MEMNON.—These statues are over three thousand years old. A temple built by Amenophis III, whom they represent, was once back of them. Each statue was carved from a single block of red sandstone, which was towed up the Nile from Cairo to Thebes. With their pedestals and lost crowns they would be nearly seventy feet high. The surface about their base has risen over six feet. The one on the north was partially wrecked by the earthquake of 27 B. C. and has been built up with separate stones. This is called the "Vocal Memnon" as there is an interesting story of its singing at dawn each morning for two hundred

years after the earthquake, or until restored.

On both sides of the legs of the statues are figures of the mother and daughter of the king. These little women not reaching to the knees of the statues are, however, eighteen feet high.

NINETEENTH DYNASTY.

RAMSES II—STATUES.—The single stone statues of Ramses II erected by himself are the largest in the world's history, one having been ninety feet high and weighing 18,000,000 pounds. Three of his obelisks are in Rome.

RAMSES II—FIRST KNOWN TREATY IN THE WORLD.—The treaty had been drafted and accepted by both countries when Hittite ambassadors brought to the Court of Ramses II the treaty inscribed on a silver tablet. Two copies have been found at Thebes inscribed on temple walls and a Hittite copy on a clay tablet was found as late as 1906. Thirteen years later the Hittite king visited Egypt upon the occasion of the marriage of his daughter.

PARTS OF THE TREATY.—The great king of the Hittites is in covenant with the great prince of Egypt, from this very day forward, that there may subsist a good friendship and a good understanding between them for evermore. He shall be my ally; he shall be my friend. I will be his ally; I will be his friend—forever.

When this [treaty] shall be known [by the inhabitants of the land of Egypt and of the land of the Hittites, then shall they not offend against it, for all that stands written on] the silver tablet, these are the words which will have been approved by the company of the gods.—*Translation of Brugsch.*

BABYLONIA

††*†*

ACCADIANS (EARLY INHABITANTS OF BABYLONIA,
THEN CALLED CHALDAEA)—THE FLOOD.

I made it a dwelling-house [?] . . . I enclosed it. I compacted it six times. Leaks for the waters in the midst of it I cut off. I saw the rents, and what was wanting I added. Three sari of bitumen I poured over the outside. Three sari of bitumen I poured over the inside. Three sari of men, carrying baskets, who carried on their heads food, I provided. To [the gods] I caused oxen to be sacrificed; I [established offerings] each day. In [the ship] beer, food, and wine [I collected] like the waters on a river, and [I heaped them up] like the dust [?] of the earth and [in the ship] the food with my hand I placed. All that I had I heaped together: all that I had of silver I heaped together: all that I had of gold I heaped together: all that I had of the seed of life I heaped together. I brought the whole up into the ship: all of my slaves . . . the cattle of the field, the beasts of the field, the sons of the people, all of them did I bring up. The season Samas . . . spake, saying: "In the night will I cause the heaven to rain destruction. Enter into the midst of the ship and close thy door." The season came round; he spake, saying: "In the night will I cause the heaven to rain destruction." Of that day I reached the evening, the day of which I watched for with fear. I entered into

the midst of the ship, and shut the door, that I might close the ship. The spirits of earth carried the flood; in their terribleness they sweep through the land; the deluge of Rimmon reaches unto heaven; all that was light to [darkness] was turned.

Brother saw not his brother; men knew not one another. In heaven the gods feared the flood, and sought a refuge; they ascended to the heaven of Anu. The gods, like a dog in his kennel, crouched down in a heap. Istar cries like a mother. Then the gods were weeping with her because of the spirits of earth; the gods on a throne were seated in weeping; covered were their lips because of the coming evil. Six days and nights the wind, the flood, and the storm go on overwhelming. The seventh day when it approached the storm subsided; the flood which had fought against [men] like an armed host was quieted. The sea began to dry, and the wind and the flood ended. I watched the sea making a noise, and the whole of mankind was turned to clay; like reeds the corpses floated. I opened the window, and the light smote upon my face; I stopped and sat down; I weep; over my face flow my tears. I watch the regions at the edge of the sea; a district rose twelve measures high. To the land of Nizir steered the ship; in the mountain of Nizir stopped the ship, and it was not able to pass over it. The seventh day when it approached I sent forth a dove, and it left. The dove went and returned, and found no resting-place, and it came back. Then I sent forth a swallow, and it left. The swallow went and returned, and found no resting-place, and it came back. I sent forth a raven, and it left. The raven went and saw the carrion on the water, and it ate, it swam, it wandered away; it did not return. I sent [the animals] forth to the four winds, I sacrificed a sacrifice. I built

an altar on the peak of the mountains. I set vessels by sevens underneath them; I spread reeds, pine-wood, and spices. The gods smelt the savour; the gods smelt the good savour; the gods gathered like flies over the sacrifices. Thereupon the great goddess at her approach lighted up the rainbow which Anu had created according to his glory. The crystal brilliance of those gods before me may I not forget; those days I have thought of, and never may I forget them. May the gods come to my altar; but may Bel not come to my altar, since he did not consider but caused the flood, and my people he assigned to the abyss. When thereupon Bel at his approach saw the ship, Bel stopped; he was filled with anger against the gods and the spirits of heaven: "Let none come forth alive! Let no man live in the abyss!" Adar opened his mouth and spake, he says to the warrior Bel: "Who except Ea can form a design? Yea, Ea knows, and all things he communicates." Ea opened his mouth and spake, he says to the warrior Bel: "Thou, O warrior prince of the gods, why, why didst thou not consider but causedst a flood? Let the doer of sin bear his sin, let the doer of wickedness bear his wickedness. May the just prince not be cut off, may the faithful not be [destroyed]. Instead of causing a flood, let lions increase, that men may be minished; instead of causing a flood, let hyaenas increase, that men may be minished; instead of causing a flood, let a famine happen, that men may be [wasted]; instead of causing a flood, let plague increase, that men may be [reduced]." When Bel had again taken counsel with himself, he went up into the midst of the ship. He took my hand and bid me ascend, even me he bid ascend; he united my wife to my side; he turned himself to us and joined himself to us in covenant; he blesses us [thus]: "Hitherto Sisuthros has been

a mortal man, but now Sisuthros and his wife are united together in being raised to be like the gods; yea, Sisuthros shall dwell afar off at the mouth of the rivers." They took me, and afar off the mouth of the rivers they made me dwell:—*Translation of Professor Haupt.*

SUMERIANS (OTHER INHABITANTS OF CHALDAEA)
—LAW.

If a son denies his father, his hair shall be cut, he shall be put into chains and sold for silver. If he denies his mother, his hair also shall be cut, city and land shall collect together and put him in prison.

BABYLONIAN OMENS.

[If a blue dog enters into a palace, that palace] is burned.

[If] a spotted dog enters into the palace, that palace its peace to the enemy gives.

[If] a yellow dog into a temple enters, that temple sees plenty.

HAMMURABI.

Hammurabi, the sixth king of early Babylon, built a canal for irrigation.

This letter belongs to the time of his reign:

"To my father, thus says Zimri-eram: May the Sun-god and Merodach grant thee everlasting life! May your health be good! I write to ask you how you are; send me back news of your health. I am at present at Dur-sin on the canal. In the place where I am living there is nothing to be had for food. So I am sealing up and sending you three-quarters of a silver shekel. In return for the money, send some good fish and other provisions for me to eat."

Three pieces of a polished black stone were discovered at Susa, Persia, in 1902. One of the oldest set of laws was engraved on the stone, from which these are taken:

If a fire break out in a man's house and a man who goes to extinguish it cast his eye on the furniture of the owner of the house, and take the furniture of the owner of the house, that man shall be thrown into that fire.

If a man owe a debt and Adad (the Storm God) inundate his field and carry away the produce, or, through lack of water, grain have not grown in the field, in that year, he shall not make any return of grain to the creditor, he shall alter his contract-tablet and he shall not pay the interest for that year.

If a man neglect to strengthen his dyke and do not strengthen it, and a break be made in his dyke and the water carry away the farm-land; the man in whose dyke the break has been made shall restore the grain which he has damaged.

If the wife of a man have gadded about, have neglected her house and have belittled her husband, they shall throw that woman into the water.

If a physician operate on a man for a severe wound with a bronze lancet and cause the man's death; or open an abscess [in the eye] of a man with a bronze lancet and destroy the man's eye, they shall cut off his fingers.

If a builder build a house for a man and do not make its construction firm, and the house which has been built collapse and cause the death of the owner of the house, that builder shall be put to death.

If a boatman build a boat for a man and he do not make its construction seaworthy and that boat meet with disaster in the same year in which it was put into commission, the boatman shall reconstruct that boat and he shall strengthen it at his own expense and he shall give the boat when strengthened to the owner of the boat.

If a man hire his boat to a boatman and the boatman be careless and he sink or wreck the boat, the boatman shall replace the boat to the owner of the boat.

—*Translation of Prof. R. F. Harper*

ASSYRIA

††*†*

TIGLATH-PILESER I — DESCRIPTION OF A CONQUEST.—I burned, I threw down, I dug up. . . . My chariots and warriors I took. The difficult mountains and their inaccessible paths with picks of bronze I split. A pontoon for the passage of my chariots and army I contrived. The Tigris I crossed. Their fighting men, in the midst of the mountains, I flung to the ground like sling-stones. Their corpses over the Tigris and the high places of the mountains I spread. In those days the armies . . . , which for the preservation and help of the land . . . had come, like a moon-stone I laid low. The corpses of their fighting men into heaps in the ravines of the mountains I heaped up. [The king's] troops, 180 bronze plates, 5 bowls of copper, along with their gods, gold [and] silver, the choicest of their property, I removed. . . . The city itself and its palace with fire I burned, I pulled down, [and] dug up.

ASSURNAZIRPAL—THE CHASE.—Assurnazirpal interrupts the account of his military achievements to record, for the benefit of posterity, that on one occasion he slew fifty large white bulls on the left bank of the Euphrates, and captured eight of the same animals; while, on another, he killed twenty ostriches (?), and took captive the same number. Assurnazirpal appears, however, to have possessed a menagerie park in the neighborhood of Nineveh, in which

were maintained a variety of strange and curious animals. Animals—perhaps elephants—were received as tribute from the Phoenicians during his reign, on at least one occasion, and placed in this enclosure, where (he tells us) they thrived and bred. So well was his taste for such curiosities known that even neighboring sovereigns sought to gratify it; and the king of Egypt sent him a present of strange animals when he was in Southern Syria, as a compliment likely to be appreciated.—*Seven Great Monarchies, I, Rawlinson.*

TIGLATH-PILESER II. — A military adventurer seized the throne and, that he might borrow renown or show the kind of a ruler whom he took for a model, he called himself Tiglath-Pileser II, although he lived five hundred years after the first Tiglath-Pileser.

Tiglath-Pileser II records the voluntary submission of a ruler in Chaldaea in the following manner:

“King of the sea-coast, from which to the kings, my fathers, formerly none came and kissed their feet—terrible fear of Asshur, my lord, overwhelmed him and he came and kissed my feet; gold, the dust of his country, in abundance, cups of gold, instruments of gold, the product of the sea, . . . costly garments, gums, oxen, and sheep, his tribute, I received.”

The Chaldaean seems to have used this plan as a means for gaining strength for resisting Assyria.

SARGON II.—TRANSPORTATION OF CAPTIVES. —The Assyrian conquerors are great movers of men. They pride themselves upon transplanting nations like trees, and upon sending the tribes from the North to the South, from the East to the West. After each of their campaigns thousands of captives are exiled, and go to colonize some distant country, of which the native popu-

lation will probably fill the vacant places in their own land on the morrow. Sargon filled his city with people gathered from the four quarters of the world, from mountains and plains, from cities and deserts; then he set over them, to keep them all in check, a handful of Assyrian soldiers and magistrates. Now, after sixty years have passed, the descendants of these forced colonists have adopted the language and customs of their conquerors. They might be taken for Assyrians from their speech and dress, but their features betray their foreign extraction; one still retains the aquiline profile of the Hebrews of Samaria, another has the fair hair and blue eyes of the Medes.—*Ancient Egypt and Assyria, Maspero, 202.*

SARGON II—STATESMANSHIP. — Once [Sargon] had made any people “one with the Assyrians,” he adopted them as his natural-born subjects, and extended to them the care to which he considered these entitled. And he had very strict notions of the duties of a sovereign to his people, duties which he himself describes with some detail. He calls himself—

“The inquiring king, the bearer of gracious words, who applied his mind to restore settlements fallen into decay, and cultivate the neighboring lands, who directed his thoughts to make high rocks, on which in all eternity no vegetation had sprouted, to bear crops; who set his heart on making a waste place that under the kings his fathers had never known an irrigation canal, to bring forth grain and resound with glad shouts; to clear the neglected beds of water courses, open dykes and feed them from above and below with waters abundant as the flood of the sea; a king of open mind, of an understanding eye for all things, grown up in council and wisdom, and discernment, to fill the storehouses of the broad land of Asshur with food and pro-

visions to overflowing, as beseems the king; not to let oil, that gives life to man and heals sores, become dear in my land, and regulate the price of sesame as well as of wheat."—*Assyria, Ragozin*, 291.

SENNACHERIB—INSCRIPTION ON A CLAY PRISM.—The people, . . . who like the nests of eagles on the highest summits and wild crags of the . . . mountains had fixed their dwellings, refused to bow down to my yoke. At the foot of [the mountain] I pitched my camp: with native guides who had kissed my feet and a band of my soldiers who were irregulars, I, like the leader Bull, took the front of them. . . . In the mountain valleys and through flooded lands I traveled in my chariot: but in places which for my chariot were dangerous I alighted on my feet; and like a mountain goat among the lofty cliffs I clambered up them. Where my knees took rest, upon a mountain rock I sat down, and water, cold even to freezing, to assuage my thirst I drank. To the tops of the mountains I pursued them and completely defeated them.

SENNACHERIB—ANOTHER INSCRIPTION ON A PRISM.—And Hezekiah of Judah, who had not submitted to my yoke—forty-six of his strongly walled cities, together with innumerable small places in the vicinity, with assaults of battering-rams, and the blows of siege-engines—I besieged and I conquered. 200,150 persons, small and great, male and female, horses, mules, camels, oxen and sheep without number from their midst I brought and reckoned as booty. Himself [Hezekiah], like a bird in a cage, in Jerusalem, his royal city, I penned up—I diminished his territory. As for Hezekiah himself, the terror of the glory of my sovereignty overwhelmed him—Thirty talents of gold, and eight hundred talents of silver—I caused to be brought after me to Nineveh my royal city.

ESARHADDON.—Esarhaddon had two older brothers who were jealous because the younger son was favored above themselves in their father's will and they murdered Sennacherib.

"I, Sennacherib, king of multitudes, king of Assyria, bequeath armlets of gold, quantities of ivory, a platter of gold, ornaments, and chains for the neck, all these beautiful things of which there are heaps, and three sorts of precious stones . . . to Esarhaddon, my son. . . . The treasure is deposited in the house of Amuk."

Sennacherib had conquered Babylon and razed it to the ground. The river had been filled with its ruins. Esarhaddon rebuilt the city and tried to win the good will of the inhabitants by making it his royal residence for half the year.

He was called the "fierce king." Egypt was overrun by his armies for about twenty years. Thebes' temples were despoiled and much treasure was carried to Nineveh; two obelisks were sent as trophies.

HUNTING OF BISON.—These buffs [bison] are taken alive with more difficulty than any other wild beast: for there are not any nets strong enough to hold them. They are, therefore, hunted in the following manner: the hunters choose a steep place, which terminates in a hollow. This place they first fortify with a strong inclosure, then they cover the steep and the plain near the steep with the hides of oxen recently slain; but if they have not a sufficiency of these they lubricate old hides with oil. After this, very skillful horsemen drive the buffs into this inclosure, who, falling through the slipperiness of the hides, are hurled headlong to the bottom of the plain. Here they leave them for four or five days, till they are debilitated by weariness and hunger, and are considerably tamed. Then those who are skilled in the art of taming these animals place before them, while they are

lying in this weak condition, the fruit of a pine-nut, having first of all stripped it of the inward skin, for at that time the buffs do not desire any other food. And, last of all, they bind them, and bring them away from the hollow.—*Pausanias*.

DOWNFALL OF ASSYRIA.—The Medes were approaching Nineveh. The frontier cities had been stormed, and the enemy was approaching like an inundation over the whole country. In their despair the Assyrian rulers ordered a solemn fast of 100 days and 100 nights and besought the Sun-god to pardon their sin. But all was in vain. The measure of the iniquities of Assyria was filled up; the time had come when the desolater should himself be desolate, and Nineveh, as God's prophets had threatened, was laid utterly waste.—*Fresh Light From the Ancient Monuments*, Sayce, 126.

THE HEBREWS



SOLOMON.—For the building of the temple there were employed:

70,000 “bearers of burdens.”

80,000 “hewers in the mountains.”

30,000 to cut cedars and break stone in Lebanon.

180,000 Total.

Hiram, King of Tyre, made loans in gold to Solomon, “according to all his desire.” After twenty years Solomon was unable to pay the debt in money and turned over to Hiram twenty cities near the border separating the two kingdoms.

The temple of Solomon had a height of from sixty or seventy feet to one hundred, forty feet. The stones were laid together without cement. One of them measured over thirty-eight feet.

The great bowl or laver of the temple was forty-seven feet in circumference and could contain 17,000 gallons.

PHOENICIA

††*†*

KING HIRAM.—What is taken to be the sarcophagus of King Hiram I is a hollowed single stone twelve feet long and six feet in each of the other directions. The solid lid is three feet thick and, it seems, has never been lifted. A hole has been made in one end of the empty sarcophagus.

TRADE.—The coast-land has only a few miles to expand in, so that even the streams are not really rivers, but rather rushing, leaping torrents. Never had nation so scant space to grow and multiply in, with such utter impossibility of spreading on any side.

Stinted for space on dry land, [Tyre and Sidon] early betook themselves to the water, became the best mariners and shipwrights in the world, built almost as many ships as houses, and must have come to look on the sea as their real home, since even their dwellings were in great part constructed more on water than on land. Of all the staple articles of the Phoenicians' export trade, the one which created the widest demand and fetched the highest prices was their purple dye—an article, too, which could be had only from them. The Phoenicians jealously guarded the secret of it, and no one else could make it.

The costliest, most perfect piece of woolen goods increased in value tenfold on emerging from their vats. And robes of Sidonian or Tyrian purple became an almost necessary attribute of royalty and of worship, the adornment of temples, the distinctive badge of the high-

born of all nations, so that the less wealthy or more thrifty, as in later time the Romans, if they could not afford or condemned the expense of the lordly luxury, still adorned at least the hem of their garments with a more or less wide band of purple, according to the wearer's rank.

Of this fluid, the raw material, it is recorded that three hundred pounds were needed to dye fifty pounds of wool. Clearly, at this rate the home fisheries, however abundant, had to be exhausted some day, and when the mussel began to grow scarce, the fishers followed it up the coast in their boats. It was soon discovered that the entire coast of Asia Minor swarmed with the precious shell-fish; then ships were equipped and sent on fishing tours, much as whalers are now. Thus, from station to station, fishing, trading, exploring, they were drawn far to the north, as far as the Hellespont. But this was not all. It appears that in those days that particular kind of mussel absolutely filled the waters not only of the Asiatic coast, but of all the islands of Northern Africa and Southern Spain. From island, then, to island the Phoenicians advanced, always in pursuit of their invaluable "raw material."—*Assyria, Ragozin, 78 80-83.*

The coloring matter is contained in a sac or vein which begins at the head of the [snail] and follows the tortuous line of the body as it twists through the spiral shell. The matter is a liquid of a creamy consistency; on extraction, however, and exposure to the light it becomes first green and then purple. If this liquid be carefully extracted by a hook or a pointed pencil, and applied to wool, linen, or cotton, and the material be then exposed to strong light, it becomes successively green, blue, red, purple-red, and by washing in soap and water a bright crimson, which last is permanent.—*Phoenicia, Rawlinson.*

We hear of the regular trips of Phœnician ships to the "Tin Islands." Thus they had a station on the Isle of Wight, in the center of the island, where it rises to a considerable eminence, commanding the rest. The sight was so cleverly chosen that when the Romans came, a thousand years later, they built a fort on the same spot.

They were the only importers of another northern produce, the yellow amber of the Baltic—merely a fancy article, it is true, an ornamental luxury, but not the less in great and general demand, and fetching extravagant prices.—*Assyria, Ragozin, 91-92.*

GREECE

††*†*

LYCURGUS—LAWS.

Setting sail from Greece, Lycurgus first arrived at Crete, where, having considered their several forms of government, and got an acquaintance with the principal men amongst them, some of their laws he very much approved of, and resolved to make use of them in his own country.

From Crete he sailed to Asia, with design, as is said, to examine the difference betwixt the manners and rules of life of the Cretans, which were very sober and temperate, and those of the Ionians, a people of sumptuous and delicate habits, and so form a judgment.

Lycurgus was much missed at Sparta, and often sent for, for "Kings indeed we have," they said, "who wear the marks and assume the titles of royalty, but as for the qualities of their minds, they have nothing by which they are to be distinguished from their subjects."

Amongst the many changes and alterations which Lycurgus made, the first and of greatest importance was the establishment of the senate, which, having a power equal to the king's in matters of great consequence, gave steadiness and safety to the commonwealth. For the state, which before had no firm basis to stand upon, but leaned one while towards an absolute monarchy, when the kings had the upper hand, and another while towards a pure democracy, when the people had the better, found in this establish-

ment of the senate a central weight, like ballast in a ship, which always kept things in a just equilibrium. As for the number of twenty-eight in the senate, perhaps there is some mystery in the number, which consists of seven multiplied by four. Lycurgus was of opinion that ornaments were so far from advantaging them in their counsels that they were rather a hindrance, by diverting their attention from the business before them to statues and pictures, and roofs curiously fretted.

The people then being assembled in the open air, it was not allowed to any one of their order to give his advice, but only either to ratify or reject what should be propounded to them by the king or senate. But because it fell out afterwards that the people, by adding or omitting words, distorted and perverted the sense of propositions, there was inserted into the grand covenant the following clause: That if the people decide crookedly it should be lawful for the elders and leaders to refuse ratification, and dismiss the people as depravers and perverters of their counsel.

Those who succeeded Lycurgus found the government of the few still too strong and dominant, and to check its high temper and its violence put a bit in its mouth, which was the power of the ephors.

His next task, and, indeed, the most hazardous he ever undertook, was the making a new division of their lands. For there was an extreme inequality amongst them, and their state was overloaded with a multitude of indigent persons, while its whole wealth had centered upon a very few. To the end, therefore, that he might expel from the state arrogance and envy, luxury and crime, and those yet more inveterate diseases of want and superfluity, he obtained of them to renounce their properties and to consent to a

new division of the land, and that they should live all together on an equal footing; merit to be their only road to eminence, and the disgrace of evil, and credit of worthy acts, their one measure of difference between man and man.

Not contented with this, he resolved to make a division of their movables, too, that there might be no odious distinction or inequality left amongst them; but finding that it would be very dangerous to go about openly, he took another course, and defeated their avarice by the following stratagem: he commanded that all gold and silver coin should be called in, and that only a sort of money made of iron should be current, a great weight and quantity of which was very little worth; so that to lay up twenty or thirty pounds there was required a pretty large closet, and, to remove it, nothing less than a yoke of oxen. With the diffusion of this money at once a number of vices were banished from Lacedaemon, for who would rob another of such a coin? Who would unjustly detain or take by force, or accept as a bribe, a thing which it was not easy to hide, nor a credit to have, nor, indeed, of any use to cut in pieces? For when it was just red-hot they quenched it in vinegar, and by that means spoilt it, and made it almost incapable of being worked.

In the next place, he declared an outlawry of all needless and superfluous arts; but here he might almost have spared his proclamation; the money being of iron it was scarcely portable, neither, if they should take the means to export it, would it pass amongst the other Greeks who ridiculed it. So there was now no more means of purchasing foreign goods and small wares.

It need not be said that upon the prohibition of gold and silver all lawsuits immediately ceased, for there was now neither avarice nor poverty amongst them, but equality, where

everyone's wants were supplied, and independence, because those wants were so small.

And in this way they became excellent artists in common, necessary things; bedsteads, chairs and tables and such like staple utensils in a family were admirably well made there.

The third and most masterly stroke of this great lawgiver, by which he struck a yet more effectual blow against luxury and the desire of riches, was the ordinance he made, that they should all eat in common, of the same bread and same meat, and of kinds that were specified, and should not spend their lives at home, laid on costly couches at splendid tables, delivering themselves up into the hands of their tradesmen and cooks, to fatten them in corners, like greedy brutes, and to ruin not their minds only, but their very bodies, which, enfeebled by indulgence and excess, would stand in need of long sleep, warm bathing, freedom from work, and, in a word, of as much care and attendance as if they were continually sick. For the rich, being obliged to go to the same table with the poor, could not make use of or enjoy their abundance, nor so much as please their vanity by looking at or displaying it. So that the common proverb, that the god of riches is blind, was nowhere in all the world literally verified but in Sparta. There, indeed, he was not only blind, but, like a picture, without either life or motion. Nor were they allowed to take food at home first, and then attend the public tables, for everyone had an eye upon those who did not eat and drink like the rest, and reproached them with being dainty and effeminate.

As to their public repasts, they met by companies of fifteen, more or less, and each of them stood bound to bring in monthly a bushel of meal, eight gallons of wine, five pounds of cheese, two pounds and a half of figs, and some very

small sum of money to buy flesh or fish with. Besides this, when any of them made sacrifice to the gods, they always sent dole to the common hall; and, likewise, when any of them had been hunting, he sent thither a part of the venison he had killed, for these two occasions were the only excuses allowed for supping at home. Their most famous dish was the black broth.

They used to send their children to these tables as to schools of temperance; here they were instructed in state affairs by listening to experienced statesmen; here they learnt to converse with pleantry, to make jests and then take them without ill humor. It was customary also for the eldest man in the company to say to each of them as they came in, "Through this" (pointing to the door) "no words go out." When anyone had a desire to be admitted into any of these little societies, he was to go through the following probation: Each man in the company took a little ball of soft bread, which they were to throw into a deep basin, which a waiter carried round upon his head; those that liked the person to be chosen dropped their ball into the basin without altering its figure, and those who disliked him pressed it betwixt their fingers and made it flat; and this signified as much as a negative voice.

It was ordained that the ceilings of their houses should only be wrought by the axe, and their gates and doors smoothed only by the saw. Luxury and a house of this kind could not well be companions. For a man must have a less than ordinary share of sense that would furnish such plain and common rooms with silver-footed couches and purple coverlets and gold and silver plate. Doubtless he had good reason to think that they would proportion their beds to their houses, and their coverlets to their beds, and the rest of their goods and furniture to these.

To conclude, he bred up his citizens in such a way that they neither would nor could live by themselves; they were to make themselves one with the public good, and, clustering like bees around their commander, by their zeal and public spirit carried all but out of themselves, and devoted wholly to their country. What their sentiments were will better appear by a few of their sayings. Paedaretus, not being admitted into the list of the three hundred, returned home with a joyful face, well pleased to find that there were in Sparta three hundred better men than himself.

Lycurgus would never reduce his laws into writing. For he thought that the most material points, and such as most directly tended to the public welfare, being imprinted on the hearts of their youth by a good discipline, would be sure to remain.

Lycurgus, it is true, being the eleventh from Hercules, and having reigned many years in Lacedaemon, had got a great reputation and friends and power, which he could use in modelling his state," and applying force more than persuasion, insomuch that he lost his eye in the scuffle, was able to employ the most effectual means for the safety and harmony of a state, by not permitting any to be poor or rich in his commonwealth.—*Plutarch, Lycurgus.*

This, too, must be borne in mind, that in other states equals in age, for the most part, associate together, and such an atmosphere is little conducive to modesty. Whereas in Sparta, Lycurgus was careful so to blend the ages that the younger men must benefit largely by the experience of the elders. Amongst other good results obtained through this outdoor system of meals may be mentioned these: There is the necessity of walking home when a meal is over, and a consequent anxiety not to be caught tripping under

the influence of wine, since they all know, of course, that the supper table must be presently abandoned and that they must move as freely in the dark as in the day, even the help of a torch to guide the steps being forbidden to all on active service.

At any rate, it would be hard to discover a healthier or more completely developed human being, physically speaking, than the Spartan.

The soldier had a crimson colored uniform and a heavy shield of bronze. Lycurgus further permitted those who were about the age of early manhood to wear their hair long. For, as he conceived, they would appear of larger stature, more free and indomitable, and of a more terrible aspect.

Instead of softening their feet with shoe or sandal, his rule was to make them hardy through going barefoot. This habit, if practiced, would, as he believed, enable them to scale heights more easily and clamber down precipices with less danger. In fact, with his feet so trained the young Spartan would leap and spring and run faster unshod than another shod in the ordinary way. Furthermore, in his desire firmly to implant in their youthful souls a root of modesty, he imposed upon these bigger boys a special rule. In the very streets they were to keep their two hands within the folds of their coat; they were to walk in silence and without turning their heads to gaze, now here, now there. You might sooner expect a stone image to find voice than one of those Spartan youths; to divert the eyes of some bronze statue were less difficult.—*Xenophon*.

SOLON—REFORMS.

The disparity of fortune between the rich and the poor, at that time, in Athens, reached its height, so that the city seemed to be in a

truly dangerous condition, and no other means for freeing it from disturbances and settling it to be possible but a despotic power. All the people were indebted to the rich, and either they tilled their land for their creditors, paying them a sixth part of the increase, or else they engaged their body for the debt, and might be seized and either sent into slavery at home, or sold to strangers; some were forced to sell their children or fly their country to avoid the cruelty of their creditors; but the most part and the bravest of them began to combine together and encourage one another to stand to it, to choose a leader, to liberate the condemned debtors, divide the land, and change the government.

Then the wisest of the Athenians, perceiving Solon was of all men the only one not implicated in the troubles, that he had not joined in the exactions of the rich, and was not involved in the necessities of the poor, pressed him to succor the commonwealth and compose the differences.—*Plutarch, Solon.*

There had been an assembly called an ecclesia which had existed as far back as Homer, but which Solon, for the first time popularly utilized and made an organic part of the state. He touched it and, as if by magic, it became transformed. The election of archons, or rulers, the right of passing laws, and the right of making magistrates responsible and calling them to account for what they had done while in office, accrued to it, and gave the people, you see, practically limitless powers. Any man born at Athens of poor parents, whether he belonged to a clan or not, had a right to vote in this assembly. But Solon was no fool; he did not intend that everybody should spring to his legs and propose this, that, and the other confused or contradictory law while the ecclesia was in session. On the contrary; he carefully estab-

lished that there should be a council committee of four hundred men elected, whose duty it was to prepare the business that should come before the assembly, and nothing was to come before the assembly as business that had not been selected and agreed upon by the council or committee. . . . These council or committee-men were elected annually by the people.

The earlier assemblies met in one of the loveliest spots in Athens—on the Pnyx, a semi-circular hill southwest of the Areopagus, overlooking the shining temples, the crowded marts, the busy streets, the brilliant porticos of the antique city.

Many who were in exile, sold as slaves in foreign lands, were joyfully brought back, liberated, and reinstated as citizens. No wonder, therefore, that Solon became wonderfully popular as a friend of the people, who, being a friend in need, was a friend indeed. The glorious edict dates from Solon's day, that no Athenian should ever again be sold into slavery or should surrender his freedom for a debt.—*Greece, Harrison, 195.*

He repealed all Draco's laws, except those concerning homicide, because they were too severe, and the punishments too great; for death had been appointed for almost all offences, inasmuch that those that were convicted of idleness were to die, and those that stole a cabbage or an apple were to suffer even as villains that committed sacrilege or murder. So that one in after time, was thought to have said very happily, that Draco's laws were written not with ink but blood; and he himself, being once asked why he made death the punishment of most offences, replied, "Small ones deserve that, and I have no higher for the greater crimes."

Amongst his other laws, one is very peculiar

and surprising, which disfranchises all who stand neuter in a sedition; for it seems he would not have any one remain insensible and regardless of the public good, and securing his private affairs, glory that he has no feeling of the distempers of his country; but at once join with the good party and those that have the right upon their side, assist and venture with them, rather than keep out of harm's way and watch who would get the better.

The bride was to have three suits of clothes, a little inconsiderable household stuff, and that was all; for he would not have marriages contracted for gain or an estate, but for pure love.

Another commendable law of Solon's is that which forbids men to speak evil of the dead; for it is pious to think the deceased sacred, and just, not to meddle with those that are gone, and politic, to prevent the perpetuity of discord. He likewise forbade them to speak evil of the living in the temples, the courts of justice, the public offices, or at the games, or else to pay three drachmas to the person, and two to the public. For never to be able to control passion shows a weak nature and ill-breeding. Mourners tearing themselves to raise pity and set up wailings he forbade.

Observing the city to be filled with persons that flocked from all parts into Attica for security of living, and that most of the country was barren and unfruitful, and that traders at sea import nothing to those that could give them nothing in exchange, he turned his citizens to trade, and made a law that no son be obliged to relieve a father who had not bred him up to any calling.

In the valuation for sacrifices, a sheep and a bushel were both estimated at a drachma; the victor in the Isthmian games, was to have for reward an hundred drachmas; the conquerer in

the Olympian, five hundred.

Since the country has but few rivers, lakes, or large springs, and many used wells which they had dug, there was a law made, that, where there was a public well within four furlongs, all should draw at that; but when it was farther off, they should try and procure a well of their own; and if they had dug ten fathoms deep and could find no water, they had liberty to fetch a pitcherful of four and a half gallons in a day from their neighbors'; for he thought it prudent to make provision against want, but not to supply laziness.

He showed skilled in his orders about planting, for any one that would plant another tree was not to set it within five feet of his neighbor's field; but if a fig or an olive, not within nine; for their roots spread farther, nor can they be planted near all sorts of trees without damage, for they draw away the nourishment. He that would dig a pit or a ditch was to dig it at the distance of its own depth from his neighbor's ground and he that would raise stocks of bees was not to place them within three hundred feet of those which another had already raised.

He made a law, also, concerning hurts and injuries from beasts, in which he commands the master of any dog that bit a man to deliver him up with a log, four and a half feet long, about his neck; a happy device for men's security,

The story that his ashes were scattered about the island Salamis is too strange to be easily believed or be thought any thing but a mere fable; and yet it is given, amongst other good authors, by Aristotle, the philosopher.—*Plutarch, Solon.*

CROESUS—ENMITY TOWARDS CYRUS.

Some tumult having risen among the Scythians, a number of them retired clandestinely into the territories of the Medes, where Cyaxares was at that time king. He received the fugitives under his protection, and after showing them many marks of his favour, he intrusted some boys to their care, to learn their language, and the Scythian management of the bow. These Scythians employed much of their time in hunting, in which they were generally, though not alike successful. Cyaxares, it seems, was of an irritable disposition, and meeting them one day when they returned without any game, he treated them with much insolence and asperity. They conceived themselves injured, and determined not to acquiesce in the affront. After some consultation among themselves, they determined to kill one of the children intrusted to their care, to dress him as they were accustomed to do their game, and to serve him up to Cyaxares. They executed their purpose. Cyaxares and his guests partook of the human flesh, and the Scythians immediately sought the protection of the king of Sardis.

Cyaxares demanded their persons: on refusal of which a war commenced between the Lydians and the Medes.

This was what excited the original enmity of Croesus, another king of Sardis, and prompted him to inquire of the oracle whether he should make war on Persia.—*Herodotus*, 1.

CROESUS AND THE ORACLE AT DELPHI.

He offered up three thousand chosen victims; he collected a great number of couches decorated with gold and silver, many goblets of gold, and vests of purple; all these he consumed together on one immense pile, thinking by these means to render the deity more auspicious to his

hopes. He constructed also a lion of pure gold, which weighed ten talents. It was originally placed at the Delphian temple, on gold tiles.

Crœsus, moreover, sent to Delphi two large cisterns, one of gold and one of silver: that of gold was placed on the right hand in the vestibule of the temple; the silver one on the left. He presented also two basins, one of gold, another of silver. Many other smaller presents accompanied these; among which were some silver dishes, and the figure of a woman in gold, three cubits high, who, according to the Delphians, was the person who made the bread for the family of Croesus. This prince, besides all that we have enumerated, consecrated at Delphi his wife's necklace and girdles.

He was now anxious to be informed whether his power would ever suffer diminution. The following was the answer of the Pythian:

“When o’er the Medes a mule shall sit
on high,
O’er pebbly Hermus, then, soft Lydian,
fly;
Fly with all haste; for safety scorn thy
fame,
Nor scruple to deserve a coward’s
name.”

When the above verses were communicated to Croesus he was more delighted than ever; confident that a mule would never be sovereign of the Medes, and that consequently he could have nothing to fear for himself or his posterity.—*Herodotus, 1.*

LYDIA.

As far as we know the Lydians were the first of all nations to coin gold and silver. They seem to have invented the games of dice, knuckle bones, and ball.

CONQUERED BY CYRUS.—The field of battle was a spacious and open plain in the vicinity of Sardis. Here Cyrus, King of Persia, found the Lydians prepared for the encounter; and as he greatly feared the impression of their cavalry, he took the following means of obviating the danger: He collected all the camels which followed his camp, carrying the provisions and other baggage; taking from these their burdens, he placed on them men accoutred as horsemen. Thus prepared, he ordered them to advance against the Lydian horse; his infantry were to follow in the rear of the camels, and his own cavalry closed the order of the attack. Having thus arranged his forces, he commanded that no quarter should be granted to the Lydians, but that whoever resisted should be put to death, Croesus himself excepted. He placed his camels in the van, knowing the hatred which a horse has to this animal, being neither able to support the smell nor the sight of it. He was satisfied that the principal dependence of Croesus was on his cavalry, which he hoped by this stratagem to render ineffective. The engagement had no sooner commenced than the horses, seeing and smelling the camels, threw their own ranks into disorder, to the total discomfiture of Croesus. Nevertheless, the Lydians did not immediately surrender the day; they discovered the stratagem, and quitting their horses, engaged the Persians on foot; a great number of men fell on both sides; but the Lydians were finally compelled to fly, and retreating within their walls were there closely besieged.

Sardis was thus taken: On the fourteenth day of the siege Cyrus sent horsemen round his camp, promising a reward to whoever should first scale the wall. The attempt was made, but without success. After which a certain soldier

made a daring effort on a part of the citadel where no sentinel was stationed; it being so strong and so difficult of approach, as seemingly to defy all attack. He had the preceding day observed a Lydian descend to recover his helmet, which had fallen down the precipice. He revolved the incident in his mind. He attempted to scale it; he was seconded by other Persians, and their example was followed by greater numbers. In this manner was Sardis stormed, and afterward given up to plunder.—*Herodotus I.*

IONIA, SETTLED BY GREECE, AND LATER CONQUERED BY LYDIA, IS NOW BROUGHT UNDER THE PERSIAN EMPIRE.

Cyrus revolved in his mind what would be the most effectual means of prevailing on the Persians to revolt from Media.

The Persians, who had long spurned at the yoke imposed on them by the Medes, were glad of such a leader, and ardently obeyed the call of liberty. The Medes met and engaged the Persians: who were formerly the servants, were now the masters.—*Herodotus, 1.*

The Ionians, after the conquest of Lydia by the Persians, immediately despatched ambassadors to Sardis, requesting Cyrus to receive them under his allegiance, on the terms which Croesus formerly had granted them. Cyrus gave them audience, and made the following reply: "A certain piper, observing some fishes sporting in the sea, began to play to them, in hopes that they would voluntarily throw themselves on shore; disappointed in his expectations, he threw his nets, enclosed a great number, and brought them to land; seeing them leap about, 'You may be quiet now,' said he, 'as you refused to come out to me when I played to you.'" Cyrus was induced to return this answer to the

Ionians, because they had formerly disregarded his solicitations to withdraw their assistance from Croesus, refusing all submission to Cyrus, till they were compelled by necessity to make it.

The Ionians made no delay in despatching ambassadors to Sparta, who, when there, selected one for their common orator. Habited in purple, as a means of getting a greater number of Spartans together, he stood forth in the midst of them, and exerted all his powers to prevail on them to communicate their assistance. The Lacedaemonians paid no attention to him, and publicly resolved not to assist the Ionians. On the departure of the ambassadors, they nevertheless despatched a vessel of fifty oars to watch the proceedings of Cyrus, as well as the Ionians. They sent forward to Sardis, the principal man of the party, who was commissioned to inform Cyrus that the Lacedaemonians would resent whatever injury might be offered to any of the Grecian cities.

Cyrus gave audience to the ambassador; after which he inquired of the Grecians around him who these Lacedaemonians were, and what effective power they possessed, to justify this lofty language. When he was satisfied in these particulars, he told the Spartan, that men who had a large void space in their city where they assembled for the purpose of defrauding each other, could never be to him objects of terror. Cyrus made this reflection on the Greeks from the circumstance of their having large public squares for the convenience of trade: the Persians have nothing of the kind.

On being conquered, the Ionians continued in their several cities, and submitted to the wills of their new masters. The Milesians, who had before formed a League of amity with Cyrus, lived in undisturbed tranquillity. Thus was Ionia reduced a second time to servitude.

Awed by the fate of their countrymen on the continent, the Ionians of the islands, without any resistance submitted themselves to Cyrus. —*Herodotus, 1.*

Ionian Revolt

CAUSE.—Some of the more noble inhabitants of Naxos, being driven by the common people into banishment, sought a refuge at Miletus. Miletus was then governed by Aristagoras, the son-in-law of Histiaeus, whom Darius detained at Susa. These exiles petitioned Aristagoras to assist them with supplies, to enable them to return to their country: he immediately conceived the idea that by accomplishing their return, he might eventually become master of Naxos.

Aristagoras went immediately to Sardis, where meeting with Artaphernes he painted to him in flattering terms the island of Naxos, which, though of no great extent, he represented as exceedingly fair and fertile, conveniently situated with respect to Ionia, very wealthy, and remarkably populous. "It will be worth your while," said he, "to make an expedition against it, under pretense of restoring its exiles: to facilitate this, I already possess a considerable sum of money, besides what will be otherwise supplied."

To this Artaphernes replied: "What you recommend will unquestionably promote the interest of the king, and the particulars of your advice are reasonable and consistent." Artaphernes sent immediately to acquaint Datis with the project of Aristagoras, which met his approbation: he accordingly fitted out two hundred triremes. Megabates had the command of the whole. He embarked at Miletus, with Aristagoras, meaning, under favor of a north wind, to pass thence to Naxos. On going his rounds,

he found a vessel deserted by its crew: he was so exasperated, that he commanded his guards to find who commanded it, and to bind him in such a situation that his head should appear outwardly from the aperture through which the oar passed, his body remaining in the vessel. Aristagoras being informed of the treatment which his friend had received, went to Megabates to make his excuse, and obtain liberty; but as his expostulations proved ineffectual, he went himself and released him. Megabates was much incensed, and expressed his displeasure to Aristagoras; from whom he received this reply: "Your authority," said Aristagoras, "does not extend so far as you suppose; you were sent to attend me, and to sail wherever I should think expedient: you are much too officious." Megabates took this reproach so ill, that at the approach of night he despatched some emissaries to Naxos, to acquaint the inhabitants with the intended invasion.

Of this attack the Naxians had not the remotest expectation; but they took the advantage of the intelligence imparted to them, and provided against a siege, by removing their valuables from the fields to the town, and by laying up a store of water and provisions, and lastly, by repairing their walls: they were thus prepared against every emergency; while the Persians, passing over to Naxos, found the place in a perfect state of defense. Having wasted four months in the attack, and exhausted all the pecuniary resources which themselves had brought, together with what Aristagoras supplied, they still found that much was wanting to accomplish their purpose; they erected, therefore, a fort for the Naxian exiles, and returned to the continent greatly disappointed.

Aristagoras thus found himself unable to fulfil his engagements with Artaphernes; and

he was also, to his great vexation, called on to defray the expense of the expedition; he saw, moreover, in the person of Megabates an accuser, and he feared that their ill success should be imputed to him: these motives induced him to meditate a revolt. While he was in this perplexity, a messenger arrived from Histiaeus, at Susa, who brought with him an express command to revolt; the particulars of which were impressed in legible characters on his skull. Histiaeus was desirous to communicate his intentions to Aristagoras; but as the ways were strictly guarded, he could devise no other method; he therefore took one of the most faithful of his slaves, and inscribed what we have mentioned on his skull, being first shaved; he detained the man till his hair was again grown, when he sent him to Miletus, desiring him to be as expeditious as possible; and simply requesting Aristagoras to examine his skull, he discovered the characters which commanded him to commence a revolt. To this measure Histiaeus was induced by the vexation he experienced from his captivity at Susa. He flattered himself, that as soon as Aristagoras was in action, he should be able to escape to the seacoast; but while everything remained quiet at Miletus he had no prospect of effecting his return.—*Herodotus*, V.

ALLIES.—The Lacedaemonians affirm, that desiring to have a conference with their sovereign, Aristagoras, appeared before him with a tablet of brass in his hand, on which was inscribed every known part of the habitable world, the seas, and the rivers. He thus addressed the Spartan monarch: "When you know my business, Cloemenes, you will cease to wonder at my zeal in desiring to see you. The Ionians, who ought to be free, are in a state of servitude; which is not only disgraceful, but also a source of the extremest sorrow to us, as it

must also be to you, who are pre-eminent in Greece. I entreat you, therefore, by the gods of Greece, to restore the Ionians to liberty, who are connected with you by the ties of blood. The accomplishment of this will not be difficult: the barbarians (Persians) are by no means remarkable for their valor; while you, by your military virtue, have attained the summit of renown. They rush to the combat armed only with a bow and a short spear: their robes are long; they suffer their hair to grow; and they will afford an easy conquest: add to this, that they who inhabit the continent are affluent beyond the rest of their neighbours. They have abundance of gold, of silver, and of brass; they enjoy a profusion of every article of dress, have plenty of cattle, and a prodigious number of slaves: all these, if you think proper, may be yours. The nations by which they are surrounded I shall explain: next to these Ionians are the Lydians, who possess a fertile territory, and a profusion of silver." Saying this, he pointed on the tablet in his hand to the particular district of which he spake. . . .

"In Susa, where the Persian monarch occasionally resides, his treasures are deposited. Make yourselves masters of this city, and you may vie in affluence with Jupiter himself. Lay aside, therefore, the contest in which you are engaged with the Messenians, who equal you in strength, about a tract of land, not very extensive, nor remarkably fertile. Neither are the Arcadians nor the Argives proper objects of your ambition, who are destitute of those precious metals which induce men to brave dangers and death: but can anything be more desirable than the opportunity now afforded you of making the entire conquest of Asia?" Cleomenes inquired of Aristagoras how many days' journey it was from the Ionian Sea to the dominions of

the Persian king. Aristagoras replied that it was a journey of about three months. Cleomenes interrupted him, "Stranger of Miletus," said he, "depart from Sparta before sunset: what you say cannot be agreeable to the Lacedaemonians, desiring to lead us a march of three months from the sea." Having said this, Cleomenes withdrew.

Aristagoras, the Milesian, being driven by Cleomenes from Sparta, arrived at Athens, which city was then powerful beyond every one of its neighbours and hostile to the Persians. When Aristagoras appeared in the public assembly he enumerated, as he had done at Sparta, the riches which Asia possessed, and recommended a Persian war, in which they would be easily successful against a people using neither spear nor shield. In addition to this, he remarked that Miletus was an Athenian colony, and that consequently it became the Athenians to exert the great power they possessed in favour of the Milesians. He proceeded to make use of the most earnest entreaties, and lavish promises, till they finally acceded to his views. He thought, and as it appeared with justice, that it was far easier to delude a great multitude than a single individual: he was unable to prevail on Cleomenes; but he won to his purpose no less than thirty thousand Athenians.—*Herodotus*, V.

ACTION.—Aristagoras was joined by the Athenians in twenty vessels, who were also accompanied by five triremes of Eretrians. These latter did not engage in the contest from any regard for the Athenians, but to discharge a debt of friendship to the Milesians. When these and the rest of his confederates were assembled, Aristagoras commenced an expedition against Sardis; he himself continued at Miletus, while his brother commanded the Milesians.

They arrived at Sardis, where meeting no resistance, they made themselves masters of the whole city, except the citadel. This was defended by Artapherenes, with a large body of troops. The houses of Sardis were in general constructed of reeds; such a few as were of brick had reed coverings. One of these being set on fire by a soldier, the flames spread from house to house, till the whole city was consumed. In the midst of the conflagration the Lydians, and such Persians as were in the city, seeing themselves surrounded by the flames, and without the possibility of escape, rushed in crowds to the forum. The Persians and Lydians thus reduced to the last extremity, were compelled to act on the defensive. The Ionians seeing some of the enemy prepared to defend themselves, others advancing to attack them, were seized with a panic, and retired to Mount Tmolus, whence, under favor of the night, they retreated to their ships.

In the burning of Sardis, the temple of Cybele, the protecting goddess of the country, was totally destroyed, which was afterward made a pretense by the Persians for burning the temples of the Greeks.

At this period Darius was informed of the burning of Sardis by the Athenians and Ionians, and that Aristagoras of Miletus was the principal instigator of the confederacy against him. On first receiving the intelligence, he is said to have treated the revolt of the Ionians with extreme contempt, as if certain that it was impossible for them to escape his indignation; but he desired to know who the Athenians were. On being told, he called for his bow; and shooting an arrow into the air, he exclaimed, "Suffer me, oh, Jupiter, to be revenged on these Athenians!" He afterward directed one of his attendants to repeat to him three times every

day, when he sat down to table, "Sir, remember the Athenians."

The Persians, having routed the Ionians, laid close siege to Miletus, both by sea and land. They not only undermined the walls, but applied every species of military machines against it. In the sixth year after the revolt of Aristagoras they took and plundered the place. The greater part of the Milesians were slain by the Persians, who wear their hair long: their wives and children were carried into slavery: the temple, and the shrine near the oracle were consumed by flames.

The Milesians who survived the slaughter were carried to Susa. Darius treated them with great humanity. The destruction of Miletus affected the Athenians with the liveliest uneasiness, which was apparent from various circumstances, and from the following in particular: On seeing the capture of Miletus represented in a dramatic piece by Phrynichus, the whole audience burst into tears. The poet, for thus reminding them of a domestic calamity, was fined a thousand drachmae, and the piece was forbidden to be repeated.—*Herodotus*, V, VI.

PERSIAN INVASIONS.

Under Mardonius

Mardonius, commanding for Darius, proceeded toward the Hellespont; where, collecting a numerous fleet and a powerful army, he passed them over the Hellespont in ships, and proceeded through Europe towards Eretria and Athens.

These two cities were the avowed object of his expedition, but he really intended to reduce as many of the Greek cities as he possibly could. By sea he subdued the Thasians, who attempted no resistance; by land his army re-

duced all those Macedonians who were most remote: the Macedonians on this side had been reduced before. Leaving Thasos, he endeavoured to double Mount Athos; but at this juncture a tempestuous wind arose from the North, which, pressing hard on the fleet, drove a great number of ships against Mount Athos. He is said on this occasion to have lost three hundred vessels, and more than twenty thousand men: of these, numbers were destroyed by the sea monsters, which abound off the coast near Athos; others were dashed on the rocks; some lost their lives from their inability to swim, and many perished by the cold.

While Mardonius with his land forces was encamped in Macedonia, he was attacked in the night by the inhabitants of Thrace, who killed many of his men, and wounded Mardonius, himself. They did not, however, finally elude the power of the Persians; for Mardonius would not leave that region till he had effectually reduced them under his power. After this event he led back his army, which had suffered much from the Thracians, but still more by the tempest off Athos; his return therefore to Asia was far from being glorious.—*Herodotus, VI.*

The domestic of the Persian monarch continued regularly to bid him "Remember the Athenians." He accordingly removed from his command Mardonius, who had been unsuccessful in his naval undertakings; he appointed two other officers to commence an expedition against Eretria and Athens; these were Datis, a native of Media, and Artaphernes, who were commanded to subdue both the above places, and to bring the inhabitants captive before him.

They did not, keeping along the coast, advance in a right line to Thrace and the Hellespont; but loosing from Samos, they passed through the midst of the islands and the Sea;

fearing, as I should suppose, to double the promontory of Athos, by which they had, in the former year, severely suffered. They were farther induced to this course by the Island of Naxos, which before they had omitted to take. At this juncture the inhabitants of Delos deserted their island.

The Persians, arriving at Eretria, endeavoured to storm the place; and a contest of six days was attended with very considerable loss on both sides. On the seventh the city was betrayed to the enemy by two of the more eminent citizens. As soon as the Persians got possession of the place they pillaged and burnt the temples, to avenge the burning of their temples at Sardis. The people according to the orders of Darius, were made slaves.—*Herodotus, VI.*

MARATHON.—This glorious plain of Marathon, where the Athenians covered themselves with immortal fame, is only twenty-two miles from Athens by one road, and twenty-six by another. It extends along the seashore, is about six miles in length, and from three to one and a half in breadth. Rocky hills and rugged mountains surround it on three sides. Through the center of the plain meanders a small brook, and two marshes bound its extremity. It is a romantic and beautiful spot; the bright and ever-glancing sea kisses the beach with its lips of foam and the amphitheatre of mountains, covered with sweet-smelling thyme and laurel and lentisc, hedges it in carefully against unseemly intrusion.—*Greece, Harrison, 301.*

The Athenian leaders were greatly divided in opinion; some thought that a battle was by no means to be hazarded, as they were so inferior to the Medes in point of number; others, among whom was Miltiades, were anxious to en-

gage the enemy. Of these contradictory sentiments the less politic appeared more likely to prevail, when Miltiades addressed himself to the polemarch, whose name was Callimachus. This magistrate, elected into his office by vote, has the privilege of a casting voice. Miltiades addressed him thus: "On you, O Callimachus! it alone depends, whether Athens shall be enslaved, or whether in the preservation of its liberties, it shall perpetuate your name. Our country is now reduced to a more delicate and dangerous predicament than it has ever before experienced: if conquered, we know our fate, and must prepare for the tyranny of Hippias; if we overcome, our city may be made the first in Greece. All these things are submitted to your attention, and are suspended on your will. If you accede to my opinion, our country will be free, our city the first in Greece; if you shall favour the opinions of those who are averse to an engagement, you must expect the contrary of all the good I have enumerated."

These arguments of Miltiades produced the desired effect on Callimachus, from whose interposition it was determined to fight. Those leaders who from the first had been solicitous to engage the enemy, resigned to Miltiades the days of their respective command. This he accepted; but did not think proper to commence the attack till the day of his own particular command arrived in its course.

The Athenians produced a front equal in extent to that of the Medes. The ranks in the center were not very deep, which of course constituted their weakest part; but the two wings were more numerous and strong.

The preparations for the attack being thus made, and the appearance of the victims favourable, the Athenians ran toward the barbarians. There was between the two armies an interval

of about eight furlongs. The Persians, seeing them approach by running, prepared to receive them; and as they observed the Athenians to be few in number, destitute both of cavalry and archers, they considered them as mad, and rushing on certain destruction; but as soon as the Greeks mingled with the enemy they behaved with the greatest gallantry. They were the first Greeks that I know of who ran to attack an enemy. They were the first, also, who beheld without dismay the dress and armour of the Medes; for hitherto in Greece the very name of a Mede excited terror.

After a long and obstinate contest, the barbarians in the center, obliged the Greeks to give way, and pursued the flying foe into the middle of the country. At the same time the Athenians and Plataeans in the two wings, drove the barbarians before them; then making an inclination towards each other by contracting themselves they formed against that part of the enemy which had penetrated and defeated the Grecian center, and obtained a complete victory, killing a prodigious number, and pursuing the rest to the sea, where they set fire to their vessels.

Callimachus the polemarch, after the most signal acts of valour, lost his life in this battle.

In addition to their victory, the Athenians obtained possession of several of the enemy's vessels. The barbarians retired with their fleet, and taking on board the Eretrian plunder, which they had left in the island, they passed the promontory of Sunium, thinking to circumvent the Athenians, and arrive at the city before them.

While they were doubling the Cape of Sunium, the Athenians lost no time in hastening to the defense of their city, and effectually prevented the designs of the enemy. The bar-

barians, anchoring off Phalerum, the Athenian harbour, remained there some time, and then retired to Asia.—*Herodotus*, VI.

Under Xerxes

When the news of the battle of Marathon was communicated to Darius, he, who was before incensed against the Athenians, on account of their invasion of Sardis, became still more exasperated, and more inclined to invade Greece. He instantly, therefore, sent emissaries to the different cities under his power, to provide a still greater number of transports, horses, corn, and provisions; but in the year which succeeded the Egyptian revolt he died, without being able to gratify his resentment against the Egyptians and Athenians who had opposed his power.

After the subjection of Egypt, Xerxes prepared to lead an army against Athens.—*Herodotus*, VII.

BRIDGE OVER THE HELLESPONT.—While he was preparing to go to Abydos, numbers were employed in throwing a bridge over the Hellespont, from Asia to Europe. The Phoenicians used a cordage made of linen, the Egyptians the bark of the biblos; from Abydos to the opposite continent is a space of seven stadia. The bridge was no sooner completed than a great tempest arose, which tore in pieces and destroyed the whole of their labor. When Xerxes heard of what had happened, he was so enraged that he ordered three hundred lashes to be inflicted on the Hellespont, and a pair of fetters to be thrown into the sea. I have been informed that he even sent some executioners to brand the Hellespont with marks of ignominy; but it is certain that he ordered those who inflicted the lashes to use these barbarous and mad expressions: “Thou ungracious water, thy master condemns thee to this punishment, for having injured him without provocation. Xerxes, the

king, will pass over thee, whether thou consentest or not."

A bridge was then constructed by a different set of architects, who performed it in the following manner: they connected together ships of different kinds, some long vessels of fifty oars, others three-banked galleys. The former of these were placed transversely; but the latter, to diminish the strain on the cables, in the direction of the current. When these vessels were firmly connected to each other, they were secured on each side by anchors of great length.

Having performed this, they extended cables from the shore, stretching them on large capstans of wood. When the pass was thus secured, they sawed out rafters of wood, making their length equal to the space required, and then bound them fast together. They next brought unwrought wood, which they placed very regularly on the rafters; over all they threw earth, which they raised to a proper height, and finished all by a fence on each side, that the horses and other beasts of burden might not be terrified by looking down on the sea.—*Herodotus, VII.*

THERMOPYLAE.—The Hellenes at Thermopylae, when the Persians had come near the the pass, were in dread, and deliberated about making a retreat from their position. To the rest of the Peloponnesians then it seemed best that they should go to the Peloponnese and hold the isthmus in guard; but Leonidas, when the Phicians and Locrians were indignant at this opinion gave his vote for remaining there, and for sending at the same time messengers to the several states, bidding them come up to help them since they were few to repel the army of the Medes.

Xerxes let four days go by, expecting always that they would take to flight; but on the

fifth day, when they did not depart but remained, being obstinate, as he thought, in impudence and folly, he was enraged and sent against them the Medes, charging them to take the men alive and bring them into his presence. Then when the Medes moved forward and attacked the Hellenes, there fell many of them, and others kept coming up continually, and they were not driven back, though suffering great loss; and they made it evident to every man, and to the king himself not least of all, that human beings are many but men are few. This combat went on throughout the day.

And when the Medes were being roughly handled, then these retired from the battle, and the Persians, those namely whom the king called "Immortals," took their place and came to the attack, supposing that they, at least, would easily overcome the enemy. When, however, these also engaged in combat with the Hellenes, they gained no more success than the Median troops but the same as they, seeing that they were fighting in a place with a narrow passage, using shorter spears than the Hellenes, and not being able to take advantage of their superior numbers. The Lacedaemonians meanwhile were fighting in a memorable fashion; and besides other things of which they made display, being men perfectly skilled in fighting, opposed to men who were unskilled, they would turn their backs to the enemy and make a pretense of taking to flight; and the barbarians, seeing them thus taking flight, would follow after them with shouting and clashing of arms; then the Lacedaemonians, when they were being caught up, turned back and faced the barbarians; and thus turning round they would slay innumerable multitudes of the Persians; and there fell also at these times a few of the Spartans themselves. So, as the Persians were not able to obtain any

success by making a trial of the entrance and attacking it by divisions and every way, they retired. And during these onsets it is said that the king, looking on, three times leaped up from his seat, struck with fear for his army.—*Herodotus, VII.*

The longer road over Mt. Oeta was guarded by Greeks but a heavy mist prevented a detachment of the enemy under the traitor Ephialtes from being seen until they were almost upon the Greeks. Not being able to hold the pass they returned to Leonidas and told of the approach of the Persians upon their rear. Most of the Greeks embarked upon the ships, which were near.

After all but the thousand Greeks, who remained with Leonidas at Thermopylae, had departed, he commanded them that they would with all speed to their dinners with that cheerfulness as those that must be with the Gods at supper; and he himself presently commanded meat to be brought to him, and fell to eating; for by this means he said they would be more able to endure and longer to abide the dangers and toils of such an engagement.—*Diodorus.*

Xerxes, meanwhile, having made libations at sunrise, stayed for some time, until about the hour when the market fills, and then made an advance upon them. Very many of the barbarians fell; for behind them the leaders of the divisions with scourges in their hands were striking each man, ever urging them on to the front. Many of them then were driven into the sea and perished, and many more still were trodden down while yet alive by one another, and there was no reckoning of the number that perished. The Greeks, knowing that death was about to come upon them by reason of those who were going round the mountain, displayed

upon the barbarians all the strength which they had, to its greatest extent, disregarding danger and acting as if possessed by a spirit of recklessness.

Now by this time the spears of the greater number of them were broken, so it chanced, in this combat, and they were slaying the Persians with their swords; and in this fighting fell Leonidas, having proved himself a very good man, and others, also, of the Spartans with him, men of note, of whose names I was informed as of men who had proved themselves worthy, and indeed I was told also the names of all the three hundred Spartans. Meanwhile over the body of Leonidas there arose a great struggle between the Persians and the Lacedaemonians, until the Hellenes by valor dragged this away from the enemy and turned their opponents to flight four times. This conflict continued until those who had gone with Ephialtes came up; and when the Hellenes learned that these had come, from that moment the nature of the combat was changed; for they retired to the narrow part of the way, and having passed by the wall they went and placed themselves upon the hillock, all in a body together, except only the Thebans. Now, this hillock is in the entrance, where now the stone lion is placed for Leonidas. On this spot, while defending themselves with daggers, that is those who still had them left, and also with hands and with teeth, they were overwhelmed by the missiles of the barbarians, some of these having followed directly after them and destroyed the wall, while others had come round and stood about them on all sides.—*Hercdotus*, VII.

XERXES—AT ATHENS.

The forces under Xerxes in their passage through Boeotia had set fire to the city of the

Thespians, who had retired to the Peloponnesus. They had also burned the city of the Plataeans, and proceeding onward, were now about to ravage Athens.

They found Athens deserted; an inconsiderable number remained in the temple, with the treasures of the temple, who with a Palisade of wood attempted to prevent the approach of the enemy to the citadel. These had not gone to Salamis, being deterred partly by their indigence, and partly from their confidence in the declaration of the oracle, that a wall of wood would prove invincible. This they referred not to the ships, but to the defense of wood, which on this occasion they formed.

The Persians encamped on the hill opposite the citadel, which the Athenians called the Hill of Mars, and thus commenced their attack; they shot against the intrenchment of wood arrows wrapped in tow, and set on fire. The Athenians, although reduced to the last extremity, and involved in the fire which had caught their barricade, obstinately refused to listen to conditions. They resisted to the last; and when the Persians were just about to enter, they rolled down on them stones of an immense size. Xerxes, not able to force the place, was for a long time exceedingly perplexed.

In the midst of their embarrassment, the barbarians discovered a resource. In the front of the citadel, but behind the gate and the regular ascent, there was a cragged and unguarded pass, by which it was not thought possible that any man could force his way. Here, however, some of the enemy mounted. As soon as the Athenians discovered them, part threw themselves over the wall and were killed, others retired into the building. The Persians who entered forced their way to the gates, threw them open, and put the suppliants, who had

there taken refuge, to death.—*Herodotus, VIII.*

And not only this, but, burning with a remembrance of fire-scathed Sardis, they set all the sanctuaries and holy places on fire, and ruined them as far as they could.—*Greece, Har-
rison, 350.*

SALAMIS.—The Grecian fleet, at the request of the Athenians, came to an anchor at Salamis. The motive of the Athenians in soliciting this, was to have the opportunity of removing their wives and families from Attica.

While the rest of the allies continued with the fleet, the Athenians returned to their country, where they proclaimed by a herald that every Athenian was to preserve his family and effects by the best means in his power. The greater number took refuge at Troezen, others fled to Aegina, and some to Salamis, each being anxious to save what was dear to him, and to comply with the injunctions of the oracle.—*Herodotus, VIII.*

When the whole city of Athens were going on board, it afforded a spectacle worthy of pity alike and admiration, to see them thus send away their fathers and children before them, and, unmoved with their cries and tears, pass over into the island. But that which stirred compassion most of all was, that many old men, by reason of their great age, were left behind; and even the tame domestic animals could not be seen without pity, running about the town and howling, as desirous to be carried along with their masters that had kept them; among which it is reported that Xanthippus, the father of Pericles, had a dog that would not endure to stay behind, but leaped into the sea, and swam along by the galley's side till he came to the island of Salamis, where he fainted away and died, and that spot in the island, which is still called the Dog's Grave, is said to be his.—

Plutarch, Themistocles.

About midnight the western division of the Persian fleet advanced towards Salamis, meaning to surround it. They drew out their fleet to cut off from the Greeks the possibility of retreat.

A very great part of the barbarian fleet was torn in pieces at Salamis, principally by the Athenians and the people of Aegina. The event could not well be otherwise. The Greeks fought in order, and preserved their ranks; the barbarians, without either regularity or judgment. They made the greater exertions from their terror of the king, in whose sight they imagined they fought.

During the confusion many Phoenicians who had lost their ships, went to the king, and informed him that their disgrace was occasioned by the perfidy of the Ionians. The consequence of this was, that the Ionian leaders were not punished with death, but the Phoenicians were.
—*Herodotus VIII.*

Xerxes immediately hastened to the Hellespont. But Mardonius was left with the most serviceable part of the army, about three hundred thousand men, and was a formidable enemy, confident in his infantry, and writing messages of defiance to the Greeks.

PLATAEA. — BATTLE UNDER MARDONIUS. — Pausanias, king of Sparta and commander of the Greeks, troubled while the priest went on offering one sacrifice after another, turned himself towards the temple with tears in his eyes, and lifting up his hands to heaven besought Juno and the other gods of the Plataeans, if it were not in the fates for the Greeks to obtain the victory, that they might not perish, without performing some remarkable thing, and by their actions demonstrating to their enemies,

that they waged war with men of courage, and soldiers. While Pausanias was thus in the act of supplication, the sacrifices appeared propitious, and the soothsayers foretold victory. The word being given, the Lacedaemonian battalion seemed, on the sudden, like some one fierce animal, setting up his bristles, and betaking himself to the combat; and the barbarians perceived that they encountered with men who would fight it to the death. Therefore, holding their wicker-shields before them, they shot their arrows amongst the Lacedaemonians. But the Greeks, keeping together in the order of a phalanx, and falling upon the enemy, forced their shields out of their hands, and, striking with their pikes at the breasts and faces of the Persians, overthrew many of them; who, however, fell not either unrevenged or without courage. For taking hold of the spears with their bare hands, they broke many of them, and betook themselves not without effect to the swords; and making use of their falchions and scimitars, and wresting the Lacedaemonians' shields from them, and grappling with them, it was a long time that they made resistance.—*Plutarch, Aristides.*

ARISTIDES—COMMANDER OF THE COMBINED
GREEK FLEET.

Being sent in joint commission with Cimon to drive the Persians out of the Aegean Sea, Aristides took notice that Pausanias and other Spartan captains made themselves offensive by imperiousness and harshness to the confederates; but Aristides, by being gentle and considerate with them, and by the courtesy and disinterested temper which Cimon manifested in the expeditions, stole away the chief command from the Lacedaemonians, neither by weapons, ships, nor horses, but by equity and wise policy. For the Athenians being endeared to the Greeks, by

the justice of Aristides and by Cimon's moderation, the tyranny and selfishness of Pausanias rendered them yet more desirable. He on all occasions treated the commanders of the confederates haughtily and roughly; and the common soldiers he punished with stripes, or standing all day with an iron anchor on their shoulders; neither was it permitted for any to provide straw for themselves to lie on, or forage for their horses, or to come near the springs to water, before the Spartans were furnished, but servants with whips drove away such as approached. And when Aristides once was about to complain and expostulate with Pausanias, he told him with an angry look, that he was not at leisure, and gave no attention to him. The consequence was that the sea captains and the generals of the Greeks, came to Aristides and requested him to be their general, and to receive the confederates into his command, who had long desired to relinquish the Spartans and come over to the Athenians. In fine, they all went off and joined the Athenians. And here the magnanimity of the Lacedaemonians was wonderful. For when they perceived that their generals were becoming corrupted by the greatness of their authority, they voluntarily laid down the chief command, and left off sending any more of them to the wars, choosing rather to have citizens of moderation and consistent in the observance of their customs, than to possess the dominion of all Greece.—*Plutarch, Aristides.*

DELIAN LEAGUE—ATHENIAN SUPREMACY.

The Greeks paid a certain contribution towards the maintenance of the war; and being desirous to be rated city by city in their due proportion, they desired Aristides of the Athenians, to assess every one according to their

ability and what they were worth. The assessment which Aristides made, was four hundred, sixty talents. But to this Pericles added very near one third part more. But after Pericles' death, the demagogues, increasing the levy, by little and little, raised it to the sum of thirteen hundred talents.—*Plutarch, Aristides.*

CIMON WINS BACK IONIA FROM PERSIA.—Nor did any man ever do more than Cimon did to humble the pride of the Persian king. He was not content with getting rid of him out of Greece; but following close at his heels before the barbarians could take breath and recover themselves, he was already at work, and what with his devastations, and his forcible reduction of some places, and the revolts and voluntary accession of others, in the end from Ionia to Pamhylia all Asia was clear of Persian soldiers.—*Plutarch, Cimon.*

REVOLT OF NAXOS.—Then the Naxians revolted, and the Athenians made war against them and reduced them by blockade. This was the first of the allied cities which was enslaved contrary to Hellenic right; the turn of the others came later. The causes which led to the defections of the allies were of different kinds, the principal being their neglect to pay the tribute or to furnish ships, and, in some cases, failure of military service.—*Thucydides.*

REVOLT OF HELOTS - Spartan Slaves

††*†*

A most sad and unexpected calamity happened to the Spartans; for by an earthquake there, not only the houses were wholly overturned, but above twenty thousand souls buried alive in the rubbish. The city shook for a long time together, and many by the violent fall of the walls of the houses miserably perished; and the household goods and riches of all sorts were by this dreadful shake swallowed up.

The Helots and Messenians, when they observed that the greatest part of the city and inhabitants were destroyed, entered into a league, and with joint force made war upon the Spartans. But Archidamus, King of Sparta, while the city was in the height of this terrible convulsion, suddenly headed his army and hastened into the field. The Spartans sent for aid to the Athenians, who furnished them with supplies; but afterwards they dismissed the Athenians; in truth, suspecting that they favored the Messenians, but pretending that the forces of the other confederates were sufficient for the present service. The Athenians looking upon it as a slight and an affront, departed grumbling, full of indignation, with their hearts boiling with revenge against the Lacedaemonians; which afterwards broke out into open hostility and filled the cities with cruelty and bloodshed, and all Greece with misery and calamity.—*Diodorus*, XI.

PELOPONNESIAN WAR.

CAUSE.—The growth of the Athenian power I conceive to have been the truest occasion of the war, though never openly avowed; the jealousy struck by it into the Lacedaemonians made the contest necessary.—*Thucydides, I.*

When the war broke forth between the Corinthians, an ally of Sparta, and them of Corcyra, the people of Athens resolved to side with the Corcyreans, because Corcyra was so situated that it was a very ready and convenient pass from thence into Sicily.—*Diodorus.*

The Spartans tried to make themselves popular by giving out that they were fighting to break down the "tyranny" of Athens and restore "freedom" to all the Greek states.—*Greece, Harrison, 417.*

RESOURCES OF SPARTA.—The Spartan League was pinched for money, and besides, the Spartans were slow, dull and cautious, while the Athenians were as nimble as grasshoppers, full of resource and enthusiasm, and endowed with a surpassing nervous organization that enabled them to endure almost incredible things—defeat, shame, sorrow and misfortune.—*Greece, Harrison, 416.*

RESOURCES OF ATHENS.—As to the general situation, Pericles repeated his previous advice; they must prepare for war and bring their property from the country into the city; they must defend their walls but not go out to battle. The Long Walls running down to the Piraeus were rather more than four and a half miles in length; the outer only was guarded. They should also equip for service the fleet in which lay their strength. Their allies should be kept well in hand, for the Athenians' power depended on the revenues which they derived from them; military successes were generally

gained by a wise policy and command of money. The state of their finances was encouraging; they had on an average six hundred talents of tribute coming in annually from their allies, to say nothing of their other revenue; and there were still remaining in the Acropolis six thousand talents of coined silver. Moreover, there was uncoined gold and silver in the form of private and public offerings, sacred vessels used in processions and games, the Persian spoil and other things of the like nature, worth at least five hundred talents more. There were also at their disposal, besides what they had in the Acropolis, considerable treasures in various temples. If they were reduced to the last extremity, they could even take off the plates of gold with which the image of the goddess was overlaid; these, as he pointed out, weighed forty talents, and were of refined gold, which was all removable. They might use this treasure in self-defense, but they were bound to replace all that they had taken. By this estimate of their wealth, he strove to encourage them.—*Thucydides, II.*

INVASION OF ATTICA.—The Lacedaemonians, and their allies, with a great army, invaded the Athenian territories, under the conduct of king Archidamus, and laying waste the country, marched on and pitched their camp, presuming that the Athenians would never endure that but would come out and fight them for their country's and their honor's sake. But Pericles looked upon it as dangerous to engage in battle, to the risk of the city itself, against sixty thousand men-at-arms of Peloponnesians and Boeotians; and he endeavored to appease those who were desirous to fight, and were grieved and discontented to see how things went.—*Plutarch, Pericles.*

THE PLAGUE AT ATHENS.—The disease is

said to have begun south of Egypt in Ethiopia; thence it descended into Egypt and after spreading over the greater part of the Persian Empire, suddenly fell upon Athens. It first attacked the inhabitants of the Piræus, and it was supposed that the Peloponnesians had poisoned the cisterns. It afterwards reached the upper city, and then the mortality became far greater. The crowding of the people out of the country into the city aggravated the misery; and the newly arrived suffered most. For, having no houses of their own, but inhabiting in the height of summer stifling huts, the mortality among them was dreadful, and they perished in wild disorder.—*Thucydides, II.*

PERICLES—LOSES HIS COMMAND.—The people, distempered and afflicted in their souls, as well as in their bodies, were utterly enraged like madmen against Pericles, and, like patients grown delirious, sought to lay violent hands on their physician, or, as it were, their father. They had been possessed, by his enemies, with the belief that the occasion of the plague was the crowding of the country people together into the town, forced as they were now, in the heat of the summer weather, to dwell many of them together even as they could, in small tenements and stifling hovels, and to be tied to a lazy course of life within doors, whereas before they lived in a pure, open, and free air. The cause and author of all this, said they, is who on account of the war has poured a multitude of people from the country in upon us within the walls, and uses all these many men that he has here upon no employ or service, but keeps them pent up like cattle, to be overrun with infection from one another, affording them neither shift of quarters nor any refreshment.

Pericles tried and endeavored what he could to appease and reencourage them. But he could

not pacify or allay their anger, nor persuade or prevail with them any way, till they freely passed their votes upon him, resumed their power, took away his command from him, and fined him in a sum of money; which, by their account that say least was fifteen talents, while they who reckon most, name fifty. The name prefixed to the accusation was Cleon. . . .

The city having made trial of other generals for the conduct of war, and orators for business of state, when they found there was no one who was of weight enough for such a charge, or of authority sufficient to be trusted with so great a command, regretted the loss of him, and invited him again to address and advise them, and to reassume the office of general. He, however, lay at home in dejection and mourning; but was persuaded by Alcibiades and others of his friends to come abroad and show himself to the people; who having, upon his appearance, made their acknowledgments, and apologized for their untowardly treatment of him, he undertook the public affairs once more. —*Plutarch, Pericles.*

SIEGE OF PLATAEA. — Archidamus, king of Sparta, besieged Plataea, since it was allied with Athens for protection against Thebes. Sparta favored Thebes and resented Plataea's resisting the attempt of Thebes to control all the towns of Boeotia through her league.

In the first place, the Spartan soldiers felled the fruit trees and surrounded the city with a stockade, that henceforth no one might get out. They then began to raise a mound against the city wall, thinking that with so large an army at work, this would be the speediest way at taking the place. So they cut timber and built on either side of the intended mound a frame of logs placed cross-wise, in order that the material might not scatter. Thither they

carried wood, stones, earth and anything which would fill up the vacant space. They continued raising the mound seventy days and seventy nights without intermission; the army was divided into relays, and one party worked while the other slept and ate. The Lacedaemonians' officers stood over them and kept them at work. The Plataeans, seeing the mound rising, constructed a wooden frame, which they set upon the top of their own wall opposite the mound; in this they inserted bricks, which they took from the neighboring houses; the wood served to strengthen and bind the structure together as it increased in height; they also hung curtains of skins and hides in front; these were designed to protect the woodwork and the workers, and shield them against blazing arrows. The wooden wall rose high, but the mound rose quickly, too. Then the Plataeans had a new device; they made a hole in that part of the wall against which the mound pressed and drew in the earth.

The Peloponnesians discovered what they were doing, and threw into the gap clay packed in wattles of reed, which could not scatter and like the loose earth be carried away. Whereupon the Plataeans, baffled in one plan, resorted to another. Calculating the direction, they dug a mine from the city to the mound and again drew the earth inward. For a long time their assailants did not find them out, and so what the Peloponnesians threw on was of little use, since the mound was always being drawn off below and settling into the vacant space. But in spite of all their efforts, the Plataeans were afraid that their numbers would never hold out against so great an army; and they devised yet another expedient. They left off working at the great building opposite the mound, and they built an inner wall projecting

inwards in the shape of a crescent, that if the first wall were taken the other might still be defensible. The enemy would be obliged to begin again and carry the mound right up to it, and as they advanced inwards, would have their trouble all over again. While the mound was rising the Peloponnesians brought battering engines up to the wall; one which was moved forward on the mound itself shook a great part of the raised building, to the terror of the Plataeans. They brought up others, too, at other points of the wall. But the Plataeans dropped nooses over the ends of these engines and drew them up; they also let down huge beams suspended at each end by a long iron chain from two poles leaning on the wall and projecting over it. These beams they drew up at right angles to the advancing battering ram, and whenever at any point it was about to attack them they slackened their hold of the chains and let go the beam, which fell with great force and snapped off the head of the ram.

At length the Peloponnesians, finding that their engines were useless, and that the new wall was rising opposite to the mound, and perceiving that they could not without more formidable means of attack hope to take the city, made preparations for a blockade. But first of all they resolved to try whether, the wind favoring, the place, which was but small, could not be set on fire; they were anxious not to incur the expense of a regular siege, and devised all sorts of plans in order to avoid it. So they brought faggots and threw them down from the mound along the space between it and the wall, which was soon filled up, when so many hands were at work; then they threw more faggots one upon another into the city as far as they could reach from the top of the mound, and casting in lighted brands with brimstone.

and pitch, set them all on fire. A flame arose of which the like had never before been made by the hand of man; I am not speaking of the fires in the mountains, when the forest has spontaneously blazed up from the action of the wind and mutual attrition. There was a great conflagration, and the Plataeans, who had thus far escaped, were all but destroyed; a considerable part of the town was unapproachable, and if a wind had come on and carried the flame that way, as the enemy hoped, they could not have been saved. It is said that there was a violent storm of thunder and rain, which quenched the flames, and put an end to the danger.

The Peloponnesians surrounded Plataea with a wall. Trenches, out of which they took clay for the bricks, were formed both on the inner and the outer side of the wall. The Plataeans had already conveyed to Athens their wives, children, and old men, with the rest of their unserviceable population. Those who remained during the siege were four hundred Plataeans, eighty Athenians, and a hundred, ten women to make bread. These were their exact numbers when the siege began. There was no one else, slave or freeman, within the walls.—*Thucydides, II.*

Provisions had grown scarce, so one stormy night [a division] stole out of the town gate with their ladders on their backs, reached the Spartan wall unperceived, set their ladders against it, mounted, and surprised the slumbering foe. The sentinels they cut to pieces, and escaped through the very midst of the Spartan army, all but one man! The rest of the garrison, cheered by this heroic act, held out much longer but at last they, too, had nothing more to eat, and there was nothing further to do except surrender. The Spartans put them all to

miserable deaths, and burnt the town down to the ground, all to please the Thebans.—*Greece, Harrison, 423.*

SIEGE OF SPHACTERIA.—Demosthenes insisted that the Athenians should immediately fortify Pylos. He showed them, that there was at hand plenty of timber and stone for the work; that, besides the strength of its natural situation, the place itself was barren, as was also the greatest part of the adjacent country.

Tools they had none for hewing and fitting the stones; but they picked out and carried such as they judged most proper for the work, and laid them one upon another as compactly as they could. The mud that was anywhere requisite, for want of vessels, they carried on their shoulders, bending forwards as much as possible, that it might have room to stick on, and holding it up with both hands clasped behind that it might not slide down. The largest part of it was so well fortified by nature, that it stood in no need of the defense of art.

The Lacedaemonians were now preparing to attack the fortress both by land and sea, presuming it would easily be destroyed, as the work had been raised with so much precipitation and was defended by so small a number of hands. They designed to bar up the mouths of the harbor, so as to render the entrance impracticable to the Athenians. For an isle which is called Sphacteria, lying before and at a small distance, locks it up and rendereth the mouths of the harbor narrow; that near the fortress of the Athenians and Pylos, affords a passage for two ships only abreast; and that between the other points of land, for eight or nine. The whole of it, as desert, was overgrown with wood and quite untrod, and the compass of it at most is about fifteen stadia. They were therefore intent on shutting up these entrances with ships moored close

together, and their heads towards the sea. And to prevent the molestation apprehended, should the enemy take possession of this island, they threw into it a body of their heavy-armed, and posted another body on the opposite shore. The last body, who guarded that post, and were forced to continue in it, consisted of about four hundred and twenty, exclusive of the Helots who attended them.

The Athenians had imagined a few days' siege would have worn out a body of men shut up in this barren island, and having only salt water for their drink. But this had been redressed by the Lacedaemonians, who had by a public edict encouraged all who were willing to carry over into the island meal and wine and cheese, and any other eatable which might enable them to hold out, assigning a large pecuniary reward for any successful attempt of this nature, and promising freedom to every Helot who carried them provisions. The Helots putting off from Peloponnesus (wherever they chanced to be) landed by favor of the dark on the side of the island which lies upon the main-sea. Their chief precaution was to run over in a hard gale of wind. For whenever the wind blew from the sea, they were in less danger of being discovered by the guard of triremes, which then could not safely lie quiet round the island. Such, further, as were expert at diving swam over through the harbor, dragging after them by a string bottles filled with poppies mixed up with honey and the powder of linseed. These for a time escaped discovery, but were afterwards closely watched.

At Athens, in the meantime, the people, being informed of the hardships to which their own forces were reduced, and that those in the island received supplies of provisions, were perplexed how to act. They were full of appre-

hensions lest the winter should put a stop to their siege, being conscious of the impossibility of procuring them subsistence from any part of Peloponnesus; and more so, as the soil about them was barren, and that even in summer they were not able to furnish them with necessary supplies; that further, as no harbors were in the parts adjacent, there would be no commodious road for their shipping.

Cleon gave his word that within twenty days he would either bring the Lacedaemonians alive or kill them on the spot. His vain words moved the Athenians to laughter. And Nicias standing up resigned his command at Pylos to him, and bade him take what forces he pleased along with him, and not be bold in words, out of harm's way, but go forth and perform some real service for the commonwealth. Cleon, at first, tried to draw back, disconcerted at the proposal, which he had never expected; but the Athenians insisting, and Nicias loudly upbraiding him, he thus provoked, and fired with ambition, took upon him the charge, and said further, that within twenty days after he embarked, he would either kill the enemy upon the place, or bring them alive to Athens. This the Athenians were readier to laugh at than to believe, as on other occasions, also, his bold assertions and extravagances used to make them sport, and were pleasant enough. When the Athenians had passed the necessary vote for Cleon's expedition, he made choice of Demosthenes, one of the generals at Pylos, to be his colleague, and proceeded to sail with all speed. Demosthenes divided the force into parties of two hundred more or less, who seized the highest points of the island in order that the enemy, being completely surrounded and distracted by the number of their opponents, might not know whom they should face first, but might be exposed to missiles on

every side. For as they attacked those who were in front, they would be assailed by those behind; and which ever way they moved, the light-armed troops of the enemy were sure to be in their rear. These were the Spartans' most embarrassing opponents, because they were armed with bows and javelins and slings and stones, which could be used with effect at a distance. They conquered in their very flight, and when an enemy retreated, pressed close at his heels. Such was the plan of the descent which Demosthenes had in his mind, and which he now carried into execution. At length, finding that so long as they fought in the same narrow spot more and more of their men were wounded, they closed their ranks and fell back on the last fortification of the island, which was not far off, and where their other garrison was stationed.

There was no sign of the end. Finally the general of the Messenian contingent came to Cleon and Demosthenes and told them that the army was throwing away its pains, but if they would give him some archers and light-armed troops and let him find a path by which he might get round in the rear of the Lacedaemonians, he thought that he could force the approach. Having obtained his request he started from a point out of sight of the enemy, and making his way wherever the broken ground afforded a footing and where the cliff was so steep that no guards had been set, he and his men with great difficulty got round unseen and suddenly appeared on the summit in their rear, striking panic into the astonished enemy and redoubling the courage of his own friends who were watching for his appearance. The Lacedaemonians were now assailed on both sides, and to compare a smaller thing to a greater, were in the same case with their own countrymen at Thermopylae. For as they perished when the Persians found a way

round by the path, so now the besieged garrison were attacked on both sides, and no longer resisted. The disparity of numbers, and the failure of bodily strength arising from want of food, compelled them to fall back, and the Athenians were at length masters of the approaches.—*Thucydides, IV.*

EXPEDITION TO SICILY

CAUSE.—Segesta and Selinus in Sicily went to blows upon the differences between them concerning the bounds of their country. For though the river divided the territories of the several cities that were at variance, yet the people of Selinus passed over to the other side, and seized upon the lands lying next to the river; and encroaching still by little and little, they gained the next to them, and laughed and jeered at those they thus abused. The matter was debated and decreed, that ambassadors should be sent to Athens, to desire their assistance for the relief of the oppressed cities, and withal to promise that they would do their utmost endeavor to serve the Athenians in all their concerns in Sicily. The Segestans promised a great sum of money for the carrying on of the war, and with all their power to oppose Syracuse, which city had formerly joined the Peloponnesian League and had led the other important cities of Sicily to do likewise.—*Diodorus.*

When the Segestans applied for aid Alcibiades was charmed at the opportunity which it seemed to afford for establishing a great Athenian empire in Sicily, and talked the Athenians into an ecstasy of desire for the new sovereignty awaiting them (as they thought) over the sea. Nicias in vain struggled and strove against such wild dreams and visions.

The Athenians, indeed, even in the lifetime of Pericles had already cast a longing eye upon

Sicily, but did not attempt any thing till after his death. Then, they sent succor upon all occasion to those who were oppressed by the Syracusans, preparing the way for sending over a greater force. But Alcibiades . . . was the person who inflamed this desire of theirs to the utmost, and prevailed upon them to sail out with a great fleet and undertake at once to make themselves masters of the island, as they had already done of all the important Aegæan Islands. Alcibiades dreamed in the madness of his ambition of the conquest not only of Sicily, but of Carthage and Libya, and ultimately of Italy and the Peloponnesus. The young men caught fire and "spouted tall talk," and talked wonders of the lands they were going to see; and numbers of them might be seen sitting in the wrestling grounds and public places drawing on the grounds the figure and situation of Carthage and Libya. Socrates and Meton, the astrologer, however, never hoped for any good to the commonwealth from this war. Meton, it is said, feigned madness, caught up a burning torch, and made as if he would set his own house on fire.

Urged on by an irresistible pressure, Nicias at last consented to assume the command of the expedition jointly with Alcibiades and Lamachus. Nicias was an upright, cautious, slow-footed, superstitious man, whose caution, it was supposed, would temper the heat, rashness, and enthusiasm of his fellow-generals.—*Greece, Harrison, 447-448.*

MUTILATION OF THE STATUES OF THE GOD OF COMMERCE.—The mutilation of the images of Hermes most of which, in one night, had their faces all disfigured, terrified many persons. It was given out that it was done by the Corinthians, for the sake of the Syracusans, who were their colony, in hopes that the Athenians, by such prodigies, might be induced to delay or

abandon the war. Alike enraged and terrified at the thing, the council, as well as the assembly of the people, which was held frequently in a few days' space, examined diligently every thing that might administer ground for suspicion. During this examination certain slaves and strangers accused Alcibiades and some of his friends of defacing other images in the same manner, and of having profanely acted the sacred mysteries at a drunken meeting. The people were highly exasperated and incensed against Alcibiades upon this accusation. But when they perceived that all the seamen designed for Sicily were for him, and the soldiers also, and when the Argive and Mantinean auxiliaries, a thousand men at arms, openly declared that they had undertaken this distant maritime expedition for the sake of Alcibiades, and that, if he was ill used, they would all go home, the Athenians contrived that some orators should stand up in the assembly and say, that it was a very absurd thing for one who was created general of such an army with absolute power, after his troops were assembled, and the confederates were come should lose the opportunity. And, therefore, let him set sail at once, good fortune attend him; and when the war should be at an end, he might then in person make his defense according to the laws. Alcibiades perceived the malice of this postponement, and, appearing in the assembly, represented that it was monstrous for him to be sent with the command of so large an army, when he lay under such accusations and calumnies; that he deserved to die, if he could not clear himself of the crimes objected to him; but when he had so done, and had proved his innocence, he should then cheerfully apply himself to the war as standing no longer in fear of false accusers. But he could not prevail with the people, who commanded him

to sail immediately.—*Plutarch, Alcibiades.*

About the middle of summer the expedition started for Sicily. All the vessels were manned with the best crews which could be obtained.—*Thucydides, VII.*

ALCIBIADES—A TURN-COAT.—In Alcibiades' absence, his enemies attacked him more violently, and confounded together the breaking the images with the profanation of the mysteries, as though both had been committed in pursuance of the same conspiracy for changing the government. The people proceeded to imprison all that were accused, without distinction, and without hearing them, and repented now, considering the importance of the charge, that they had not immediately brought Alcibiades to his trial, and given judgment against him. And in conclusion, they sent to recall him. He was condemned as contumacious upon his not appearing, his property was confiscated and it was decreed that all the priests and priestesses should solemnly curse him. Alcibiades, lying under these heavy decrees passed over into Peloponnesus and remained sometime at Argos. But being there in fear of his enemies, and seeing himself utterly hopeless of return to his native country, he sent to Sparta, desiring safe conduct, and assuring them that he would make them amends by his future services for all the mischief he had done them while he was their enemy. The Spartans giving him the security he desired, he went eagerly, was well received, and, at his very first coming, succeeded in inducing them without any further caution or delay, to send aid to the Syracusans; and so roused and excited them that they forthwith despatched Gylippus into Sicily to crush the forces which the Athenians had in Sicily. Then he urged them to renew the war upon the Athenians at home.—*Plutarch, Alcibiades.*

SIEGE OF SYRACUSE.—And now began the

most famous and most disastrous siege of ancient times. Syracuse was so large and so admirably situated, with high ground behind it and the sea in front, that it could not be taken in a day, or in many days. Besides, the folly and prostration of Nicias had given the people an opportunity to fortify it strongly, and it could not be taken by assault. The only chance therefore, was to starve it into submission by cutting off all channels of communications by land and by sea.—*Greece, Harrison, 452-453.*

The Syracusans conceiving that their city was safe, blocked up the mouth of their haven with ships joined, and fastened together, to hinder the flight of the Athenians by sea. To which end they made a bridge with boats, galleys, and other ships fixed with anchors, compacted and fastened together with iron chains.

And now the crashing of ships one against another, and the cries and shouts of combatants and dying men, was heard in every place throughout the whole harbor for sometimes one single vessel was surrounded, and struck through with the beaks of many and so the water forcing in at the breaches, the ship with all the men, in it, sunk together. And many endeavored to save themselves by swimming, but were struck through with darts, and wounded with spears, and so miserably perished.

For what by storms of darts, crashing of ships, brushing off of oars, increase of noise and clamor of them that were engaged and loud shouts of the army upon the shore, encouraging them upon the sea, none heard what orders were given; for the shore was full of soldiers, the Syracusans in one part, and the Athenians in another. At length the Athenians nearest to the city were forced to fly. Presently after, they that were next gave back, till at length the whole fleet made away. Whereupon the Syracusans

pursued with a great shout.—*Diodorus*.

Among the many miserable spectacles with the land force, that appeared up and down in the camp, the saddest sight of all was Nicias himself, laboring under his malady, and unworthily reduced to the scantiest supply of all the accommodations necessary for human wants, yet bearing up under this illness, and doing and undergoing more than many in perfect health. And it was plainly evident that all this toil was not for himself, or from any regard to his own life, but that purely for the sake of those under his command he would not abandon hope. And indeed the rest were given over to weeping and lamentation through fear or sorrow, but he, whenever he yielded to anything of the kind, did so, it was evident, from reflection upon the shame and dishonor of the enterprise, contrasted with the greatness and glory of the success he had anticipated, and not only the sight of his person, but also, the recollection of the arguments used to prevent this expedition enhanced their sense of the undeservedness of his sufferings.—*Plutarch, Nicias*.

The captive Athenians and allies they deposited in the quarries, which they thought would be the safest place of confinement. There were great numbers of them, and they were crowded in a deep and narrow place. At first the sun by day was still scorching and suffocating, for they had no roof over their heads, while the autumn nights were cold, and the extremes of temperature engendered violent disorders. The corpses of those who died from their wounds, exposure to heat and cold, and the like, lay heaped one upon another. During eight months they were allowed only about half a pint of water and a pint of food a day. Every kind of misery which could befall man in such a place befell them. This was the condition of

all the captives for about ten weeks. The whole number of the public prisoners is not accurately known, but they were not less than seven thousand. Fleet and army perished from the face of the earth, nothing was saved, and of the many who went forth few returned home. Thus ended the Sicilian expedition.—*Thucydides, VII.*

It is said that the Athenians would not believe their loss, in a great degree because of the person who first brought them news of it. For a certain stranger, it seems, coming to Piræus, and there sitting in a barber's shop, began to talk of what had happened, as if the Athenians already knew all that had passed; which the barber hearing, before he acquainted anybody else, ran as fast as he could up into the city, addressed himself to the Archons, and presently spread it about in the public place. On which, there being everywhere, as may be imagined, terror and consternation, the Archons summoned a general assembly, and there brought in the man and questioned him how he came to know. And he, giving no satisfactory account, was taken for a spreader of false intelligence and a disturber of the city, and was, therefore, fastened to the wheel and racked a long time, till other messengers arrived that related the whole disaster particularly. So hardly was Nicias believed to have suffered the calamity which he had often predicted.—*Plutarch, Nicias.*

WORK OF ALCIBIADES.

The renown which Alcibiades earned at Sparta by his public services was equalled by the admiration he attracted by his private life; he captivated and won over everybody by his conformity to Spartan habits. People who saw him wearing his hair close cut, bathing in cold water, eating coarse meal, and dining on black broth doubted, or rather could not believe, that he ever had a cook in his house,

or had ever seen a perfumer, or had worn a mantle of Milesian purple. For he had, as it was observed, this peculiar talent and artifice for gaining men's affections, that he could at once comply with and really embrace and enter into their habits and ways of life, and change faster than the chameleon. One color, indeed, they say the chameleon cannot assume; it cannot make itself appear white; but Alcibiades, whether with good men or with bad, could adapt himself to his company, and equally wear the appearance of virtue or vice. At Sparta he was devoted to athletic exercises, was frugal and reserved; in Ionia, luxurious, gay and indolent; in Thessaly, ever on horseback; and when he lived with Tissaphernes, the Persian satrap, he exceeded the Persians themselves in magnificence and pomp. Not that his natural disposition changed so easily, nor that his real character was so variable, but, whenever he was sensible that by pursuing his own inclinations he might give offense to those with whom he had occasion to converse, he transformed himself into any shape and adopted any fashion, that he observed to be more agreeable to them.—*Plutarch, Alcibiades.*

Agis, King of Sparta, [carrying out the suggestion of Alcibiades] seized a strong place called Decelea, in the heart of Attica, and kept an unconquerable garrison there, permanently, which ate at the soul of Attica like an ulcer, ravaged the fields, prevented the sowing of grain, destroyed the cattle, allured the Attic slaves to run away, and rendered the roads impassable. The only way Athens could now get food was artificially, through the vital tube, the Long Wall.

Alcibiades urged the unseamanlike Lacedaemonians to build a fleet to assist the Ionians to shake off the Athenian yoke. . . . An-

other blow to Athens was the alliance which was now made between Sparta and the Persian satrap Tissaphernes. Tissaphernes promised to pay any Spartan troops that would come over and help to overthrow the Athenian supremacy in Ionia, which kept Ionia free from Persia. As Sparta loved even Persia better than Athens, her own blood, she committed the unspeakable baseness of agreeing to this unhallowed and unnatural alliance: she shamefully agreed to deliver up to an abominable Persian despot all the free glorious, liberty-loving Greek cities in Asia Minor.—*Greece, Harrison, 459-461.*

Alcibiades, himself, went to sea, procured the immediate revolt of almost all Ionia, and co-operating with the Lacedaemonian generals, did great mischief to the Athenians. But Agis was his enemy, impatient of his glory, as almost every enterprise and every success was ascribed to Alcibiades. Others also, of the most powerful and ambitious amongst the Spartans, were possessed with jealousy of him, and at last, prevailed with the magistrates in the city to send orders into Ionia that he should be killed. Alcibiades however, had secret intelligence of this. At last he retired to Tissaphernes, the king of Persia's satrap, for his security and immediately became the first and most influential person about him. Indeed the charm of daily intercourse with him was more than any character could resist or any disposition escape. Even those who feared and envied him could not but take delight, and have a sort of kindness for him, when they saw and were in his company. So that Tissaphernes, otherwise a cruel character, and above all other Persians, a hater of the Greeks, was yet so won by the flatteries of Alcibiades, that he set himself even to exceed him in responding to them. The most beautiful of his parks, containing salubrious streams and

meadows, where he had built pavilions, and places of retirement royally and exquisitely adorned, received by his direction the name of Alcibiades, and was always so called and so spoken of.

Thus Alcibiades, quitting the interests of the Spartans, whom he could no longer trust, because he stood in fear of Agis, endeavored to do them ill office, and render them odious to Tissaphernes, who by his means, was hindered from assisting them vigorously, and from finally ruining the Athenians. For his advice was to furnish the Spartans but sparingly with money; when the Athenians and Spartans wasted their strength upon one another, they would both become ready to submit to the king. Tissaphernes readily pursued his counsel, and openly expressed the liking and admiration which he had for him; and the Athenians, now in their misfortunes, repented them of their severe sentence against him. And he, on the other side began to be troubled for them and to fear lest, if that commonwealth were utterly destroyed, he should fall into the hands of the Lacedaemonians, his enemies. At that time the whole strength of the Athenians was in Samos. Their fleet maintained itself here, and issued from these headquarters to reduce such as had revolted, and to protect the rest of their territories; in one way or other still contriving to be a match for their enemies at sea. What they stood in fear of was Tissaphernes and the Phoenician fleet of one hundred and fifty galleys, which was said to be already under sail; if those came there remained then no hopes for the commonwealth of Athens. Understanding this, Alcibiades sent secretly to the chief men of the Athenians, who were then at Samos, giving them hopes that we would make Tissaphernes their friend; he was willing, he implied, to do some favor, not to the people, nor

in reliance upon them, but to the better citizens, if only, like brave men, they would make the attempt to put down the insolence of the people, and by taking upon the the government, would endeavor to save the city from ruin.—*Plutarch, Alcibiades.*

THE FOUR HUNDRED.

Therefore, . . . the rich men exerted so overwhelming an influence that they carried out the plan of Alcibiades for changing the government. . . . Citizens known to be zealous for the constitution were secretly assassinated; the town was terrorized by deeds of villainy and intimidation in the dark; nobody knew who did and who didn't belong to the plot; and at last the craven Assembly, paralyzed with fear, was brought to abolish the democratic form of government and all the magistracies, and hand over the state into the clutches of Four Hundred of the Nobles. . . .

Great and lamentable was the outcry of the army at Samos when it heard of what had been done at Athens; the cry went to Heaven, and they swore with great oaths that the democracy should be preserved. Were they not the true body of Athenian citizens, since those at home had forever lost that name by abandoning the constitution? Why should not they, far from home as they were far away in these blue Aegean seas—meet together, hold a popular assembly, such as was their imperial right and custom, and elect the regular magistrates of the state? And so they did. The Democracy-on-the-water was thus drawn up in deadly array against the Oligarchy-on-the-land.

And now presto! Alcibiades changes again. He is won over to their side by the democratic leaders and breaks off all connection and intercourse with the Four Hundred, doubtless think-

ing that a bird in the hand was worth two in the bush—that a Democracy-on-the-Deep was far better than an Oligarchy-in-the-Distance; especially as the Four Hundred had slighted him—Alcibiades.

He was elected general of the democratic fleet, in spite of the remembrance that most of the fearful misfortunes of the Athenians were due to him—that he had urged and insisted upon the Syracusan War—that he had then turned traitor and urged and insisted on the Spartans sending Gylippus to Syracuse—that he had urged and insisted upon Agis, the Spartan King, occupying Decelea and ravaging the Attic territory—and that he had brought about the revolt of Chios. The soldiers were so infatuated by his incomparable genius, by his “tall talk,” by his beauty, wit and eloquence, above all by their notion that he was all-powerful with Tissaphernes, that they went blindfold and headlong into this election, forgave him his innumerable sins against them and Athens the Beloved, and devoutly believed that now—now at last—he was going to . . . return good for all the evil he had done.—*Greece, Harrison, 463-465.*

RETURN OF ALCIBIADES.

He, however, desired not to owe his return to the mere grace and commiseration of the people, and resolved to come back, not with empty hands, but with glory, and after some service done.

Despairing of the help of the slippery-tongued Tissaphernes, the Spartans moved their fleet from Ionia to the Hellespont, with a view to acting in concert with Pharnabazus, the Persian satrap of Northern Asia Minor, and to assist the towns in that part of the country which were anxious to be free from Persian domination. The Lacedæ-

command the approaches to the Bosphorus and the Hellespont, for thus he should be able to cut off Athens from her supplies of wheat and grain which came from the Black Sea.

As soon as the Athenians saw what their enemies were after, off they shot out to sea from Samos, following the trail of the Lacedaemonian fleet like blood-hounds.

Receiving intelligence that the Spartan admiral, had sailed with his whole army into the Hellespont, and that the Athenians had followed him, Alcibiades hurried to succor the Athenian commanders. They not only secured to themselves the Hellespont, but by force drove the Lacedaemonians from out of all the rest of the sea. They intercepted some letters written to the ephors, which gave an account of this fatal overthrow, after their short, laconic manner: "Our hopes are at an end. Mindarus is slain. The men starve. We know not what to do."

And now Alcibiades began to desire to see his native country again, or rather to show his fellow-citizens a person who had gained many victories for them. He set sail for Athens, the ship that accompanied him being adorned with great numbers of shields and other spoils, and towing after them many galleys taken from the enemy, and the ensigns and ornaments of many others which he had sunk and destroyed; all of them together amounting to two hundred.

As he sailed into the harbor great crowds flocked to meet the vessels. Wonderment, mixed with a desire to see Alcibiades, was the prevailing sentiment of the multitude. Of him they spoke: some asserting that he was the best of citizens, and that in his sole instance banishment had been ill-deserved. He had been the victim of plots, hatched in the brains of people less able than himself, however much they might excel in pestilent speech; men whose one prin-

ciple of statecraft was to look to their private gains; whereas this man's policy had ever been to uphold the common weal, as much by his private means as by all the power of the state. His own choice, eight years ago, when the charge of impiety in the matter of the mysteries was still fresh, would have been to submit to trial at once. It was his personal foes, who had succeeded in postponing that undeniably just procedure; who waited till his back was turned, and then robbed him of his fatherland. Then it was that, being made the very slave of circumstance, he was driven to court by the men he hated most; and at a time when his own life was in daily peril, he must see his dearest friends and fellow-citizens, nay, the very state itself, bent on a suicidal course.

Others, however, insisted that for all their past miseries and misfortunes Alcibiades alone was responsible: "If more trials were still in store for the state, here was the master mischief-maker ready at his post to precipitate them."

When the vessels came to their moorings close to the land, Alcibiades, from fear of his enemies, was unwilling to disembark at once. Mounting on the quarterdeck, he scanned the multitude, anxious to make certain of the presence of his friends. Presently his eyes lit upon his cousin, and then on the rest of his relations and other friends.

As soon as he was landed, the multitude who came out to meet him scarcely seemed so much as to see any of the other captains, but came in throngs about Alcibiades, and saluted him with acclamations, and still followed him; those who could press near him crowned him with garlands, and they who could not come up so close yet stayed to behold him afar off, and the old men pointed him out, and showed him to the young ones. Nevertheless, this public joy was mixed

with some tears, and the present happiness was allayed by the remembrances of the miseries they had endured. They made reflections, that they could not have so unfortunately miscarried in Sicily, if they had left the management of their affairs to Alcibiades, since, upon his undertaking the administration, when they were in a manner driven from the sea, and could scarce defend the suburbs of their city by land, he had raised them up from this low and deplorable condition, and had not only restored them to their ancient dominion of the sea, but had also made them everywhere victorious over their enemies on land. The people crowned him with crowns of gold, and created him general both at land and sea, with absolute power.—*Plutarch, Alcibiades.*

After he had with all courteous behavior saluted the people, he called an assembly, where having made a long defense for the clearing of his innocence, he so insinuated himself into the good-will of the people, that all cast the blame of the dooms and judgments against him upon the city itself; and therefore they restored all his estate, not long before confiscated, and threw the records of his condemnation into the sea.—*Diodorus, XIII.*

BATTLE OF AEGOSPOTAMI.

Lysander commanded the mariners and pilots to go on board at dawn, as if there should be a battle as soon as it was day, and to sit there in order, and without any noise, excepting what should be commanded, and in like manner that the land army should remain quietly in their ranks by the sea. But the sun rising, and the Athenians challenging them to battle, he, though he had had his ships all drawn up and manned before daybreak, nevertheless did not stir. He merely

sent some small boats to those who lay foremost, and bade them keep still and stay in their order; not to be disturbed, and none of them to sail out and offer battle. So about evening, the Athenians sailing back, he would not let the seamen go out of the ships before two or three, which he had sent to espy, were returned, after seeing the enemies disembark. And thus they did the next day, and the third, and so to the fourth. So that the Athenians grew extremely confident, and disdained their enemies as if they had been afraid and daunted.

But on the fifth day, the Athenians having sailed towards them, and gone back again as they were used to do, very proudly and full of contempt, Lysander sending some ships, as usual, to lookout, commanded the masters of them that when they saw the Athenians go to land, they should row back again with all their speed, and that when they were half-way across, they should lift up a brazen shield from the foredeck, as the sign of battle. And he himself sailing round, encouraged the pilots and masters of the ships, and exhorted them to keep all their men to their places, seamen and soldiers alike, and as soon as ever the sign should be given, to row up boldly to their enemies. Accordingly, when the shield had been lifted up from the ships, and the trumpet from the admiral's vessel had sounded for the battle, the ships rowed up, and the foot soldiers strove to get along by the shore to the promontory. The distance there between the two continents is fifteen furlongs, which, by the zeal and eagerness of the rowers, was quickly traversed. Conon, one of the Athenian commanders, was the first who saw from the land the fleet advancing, and shouted out to embark, and in the greatest distress bade some and entreated others, and some he forced to man the ships. But all his diligence signified nothing,

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and had performed a great and noble service to Hellas in the most perilous of emergencies. On the contrary, they are willing to offer peace on the terms now specified—namely: “that the Long Walls and the fortifications of Piræus should be destroyed; that the Athenian fleet, with the exception of twelve vessels, should be surrendered; that the exiles should be restored; and lastly, that the Athenians should acknowledge the headship of Sparta in peace and war, leaving to her the choice of friends and foes, and following her lead by land and sea. A small minority raised their voice in opposition, but the majority were strongly in favor of the proposition, and the resolution was passed to accept the peace. After that, Lysander sailed into the Piræus, and the exiles were readmitted. And so they fell to levelling the fortifications and walls with much enthusiasm, to the accompaniment of female flute-players, deeming that day the beginning of liberty to Greece.—*Hellenica* 1, *Xenophon*.

TYRANNIES—SPARTAN SUPREMACY.

The downfall of her foe of course left Sparta supreme over all the places that had been subject to Athens, and all that Lysander now had to do was to go through the cities and establish oligarchies in each of ten citizens favorable to Sparta, and a Spartan Harmost or managing governor. These Spartan . . . harmosts, ruled with a leaden hand, and their oppressions made them odious to all the Greek states. The Spartans, from having been very poor, passed triumphantly into the possession of great wealth; the state once established by Lycurgus on a foundation of poverty and self-denial became thoroughly corrupt; and a few rich and powerful citizens changed the character of the state, leaving the other citizens jealous and discontented.—*Greece, Harrison*, 473.

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Aeginetans and many another Hellene city. On the following day the public assembly met, and, after debate, it was resolved to block up all the harbors save one, and to make all other necessary preparation for a siege. Such were the conceins of the men of Athens. In a moment of time, after the sea-fight, the whole of Hellas had revolted from Athens, with the solitary exception of the men of Samos.

In obedience to a general order of Pausanias, the other king of Lacedaemon, a levy of the Lacedaemonians was set in motion for a campaign. The king put himself at their head and marched against Athens, encamping in the gymnasium of the Academy, as it is called. Lysander had now reached Aegina, where, having got together as many of the former inhabitants as possible, he formally reinstated them in their city. He then pillaged the island of Salamis, and finally came to moorings off Piraeus with one hundred and fifty ships of the line, and established a strict blockade against all merchantships entering that harbor.

The Athenians finding themselves besieged by land and sea, were in sore perplexity what to do. Without ships, without allies, without provisions, the belief gained hold upon them that there was no way of escape. They must now, in their turn, suffer what they had themselves inflicted upon others; not in retaliation, indeed, for ills received, but out of sheer insolence, overriding the citizens of petty states. In this frame of mind they schooled themselves to endurance; and, albeit many succumbed to starvation, no thought of truce or reconciliation with their foes was breathed. A general assembly was convened at Sparta in which the Corinthians and Thebans more particularly, urged the meeting not to come to terms with the Athenians, but to destroy them. The Lacedaemonians replied that they would never reduce to slavery a city which was itself an integral portion of Hellas,

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because the men were scattered about: for as soon as they came out of the ships, expecting no such matter, some went to market, others walked about the country, or went to sleep in their tents, or got their dinners ready, being, through their commanders' want of skill, as far as possible from any thought of what was to happen; and the enemy now coming up with shouts and noise, Conon, with eight ships, sailed out. The Peloponnesians falling upon the rest, some they took quite empty, and some they destroyed while they were filling; the men, meantime, coming unarmed and scattered to help, died at their ships, or, flying by land, were slain, their enemies disembarking and pursuing them. Lysander took three thousand prisoners, with the generals, and the whole fleet, excepting those which fled with Conon. So taking their ships in tow, and having plundered their tents, with pipe and songs of victory, he sailed back, having accomplished a great work with small pains. The Peloponnesian War, after having been the destruction of more commanders than all the previous wars of Greece put together, was now put an end to by the good counsel and ready conduct of one man.—*Plutarch, Lysander.*

FALL OF ATHENS.

It was night when the evil tidings reached Athens, on receipt of which a bitter wail of woe broke forth. From Piraeus, following the line of the Long Walls up to the heart of the city, it swept and swelled, as each man to his neighbor passed on the news. On that night no man slept. There was mourning and sorrow for those that were lost. but the lamentation for the dead was merged in even deeper sorrow for themselves. as they pictured the evils they were about to suffer, the like of which they had themselves inflicted upon the

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THE ATHENIAN DEMOCRACY RESTORED.

A fitting epilogue to such a drama is the sharp Tyranny of the Thirty Tyrants, which now crowed and exulted over the downfall of stricken Athens and her great democracy. Lysander, namely, helped thirty of the most violent among the nobles to overthrow the last lingering remnant of popular government in Attica, and set themselves up as the representatives of the state. Critias was the ringleader of these. A frantic scene ensued; . . . hundreds weltered in their blood at the beck and call of these blood-thirsty monsters; such violence, wickedness, and cruelty as had never before been known in enlightened Athens, celebrated the advent of these murderous wretches. Worse still, they were protected in their deviltries by a Spartan garrison—a gang of hateful foreigners who gloated over the shame of the kindred of Pericles and Aristides, of Socrates and Aeschylus.

But, it seems, even this Gehenna had an end; the citizens who had been banished now gathered in a half-crazed band and, after eight months of suffering, marched upon their town. Drawn battles were fought, and at last the Spartans saws that it was utterly impossible for them to protect the Thirty. The democracy was restored and showed plainly enough that whatever might have been its shortcomings in the past, it had never perpetrated such atrocities as the oligarchical governments of the Four Hundred and the Thirty.

Thus the Dying Lion suddenly came to life again.—*Greece, Harrison, 470.*

AGESILAUS.

CHAROCLEA.—Archidamus having reigned gloriously over the Lacedaemonians, left behind him two sons, Agis, the older, Agesilaus, much the younger. Now the succession belonging

to Agis by law, Agesilaus, who in all probability was to be but a private man, was educated according to the usual discipline of the country, hard and severe, and meant to teach young men to obey their superiors. Sparta was called "the tamer of men," because by early strictness of education, they, more than any other nation, trained the citizens to obedience to the laws, and made them tractable and patient of subjection, as horses that are broken in while colts. The law did not impose this harsh rule on the heirs apparent of the kingdom. But Agesilaus, whose good fortune it was to be born a younger brother, was consequently bred to all the arts of obedience, and so the better fitted for the government, when it fell to his share; hence it was that he proved the most popular-tempered of the Spartan kings, his early life having added to his natural kingly and commanding qualities, the gentle and human feelings of a citizen. He was one of the highest spirits, emulous above any of his companions, ambitious of preeminence in every thing, and showed an impetuosity and fervor of mind which irresistibly carried him through all propositions or difficulty he could meet with. He had one leg shorter than the other, but this deformity was little observed in a general beauty of person in youth. And the easy way in which he bore it [he being the first always to pass a jest upon himself] went far to make it disregarded. And indeed his high spirit and eagerness to distinguish himself were all the more conspicuous by it, since he never let his lameness withhold him from any toil or any brave action. Neither his statue nor picture are extant, he never allowing them in his life, and utterly forbidding them to be made after his death. He is said to have been a little man, of a contemptible presence; but the goodness of his

humors, and his constant cheerfulness and playfulness of temper, always free from anything of moroseness or haughtiness, made him more attractive, even to his old age, than the most beautiful and youthful men of the nation.

In so great an army, you should scarce find a common soldier lie on a coarser mattress, than Agesilaus; he was so indifferent to the varieties of heat and cold, that all the seasons, as the gods sent them, seemed natural to him. The Greeks that inhabited Asia were much pleased to see the great lords and governors of Persia, with all the pride, cruelty, and luxury in which they lived, trembling and bowing before a man in a poor threadbare cloak.—*Plutarch, Agesilaus.*

PERSIA TRIES TO WIN THE SUPREMACY OF THE SEAS FROM SPARTA.

When Agesilaus was newly entered upon the government, there came news from Asia, that the Persian king was making great naval preparations, resolving with a high hand to dispossess the Spartans of their maritime supremacy.

Many parts of Asia now revolting from the Persians, Agesilaus restored order in the cities, and without bloodshed or banishment of any of their members, re-established the proper constitution in the governments, and now resolved to carry away the war from the seaside, and to march further up into the country, and to attack the king of Persia himself in his own home in Susa, not willing to let the monarch sit idle in his chair, playing umpire in the conflicts of the Greeks, and bribing their popular leaders. But these great thoughts were interrupted by unhappy news from Sparta, which was then involved in a great war;

Others could not,

She doth herself o'erthrow.

What better can we say of those jealousies, and

that league and conspiracy of the Greeks, which recalled into Greece the war which had been banished out of her.

Happy was Sparta, meanwhile, in the justice and modesty of Agesilaus, and in the deference he paid to the laws of his country; who immediately upon receipt of his orders, though in the midst of his high fortune and power, and in full hope of great and glorious success, gave all up and instantly departed, "his object unachieved," leaving many regrets behind him among his allies in Asia.—*Plutarch, Agesilaus*.

The coin of Persia was stamped with the figure of an archer; Agesilaus said, that a thousand Persian archers had driven him out of Asia; meaning the money that had been laid out in bribing the demagogues and the orators in Thebes and Athens, and thus inciting those two states to hostility against Sparta.

Having passed the Hellespont, he marched by land through Thrace, not begging or entreating a passage anywhere, only he sent his messengers to them, to demand whether they would have him pass as a friend or as an enemy.

Agesilaus, having gained Thermopylae and passed quietly through Phocis, as soon as he had entered Boeotia, and pitched his camp near Chaeronea, at once met with an eclipse of the sun, and with ill news from the navy, the Spartan admiral being beaten and slain at Cnidos by Conon.

The battle was fiercely carried on on both sides, especially near Agesilaus' person, whose new guard of fifty volunteers stood him in great stead that day, and saved his life. They fought with great valor, and interposed their bodies frequently between him and danger, yet could they not so preserve him, but that he received many wounds through his armor with lances

and swords, and was with much difficulty gotten off alive by their making a ring about him, and so guarding him, with the slaughter of many of the enemy and the loss of many of their own number.

Agesilaus, sore wounded as he was, would not be borne to his tent till he had been first carried about the field, and had seen the dead conveyed within his encampment.

Thence he returned to his own country, where his way and habits of life quickly excited the affection and admiration of the Spartans; for, unlike other generals, he came home from foreign lands the same man that he went out, having not so learned the fashions of other countries as to forget his own, much less to dislike or despise them. He followed and respected all the Spartan customs, without any change either in the manner of his supping, or bathing, or his wife's apparel, as if he had never traveled over the river Eurotas. So also with his household furniture and his own armor, nay, the very gates of his house were so old that they might well be thought of Aristodemus's setting up. His daughter's Canathrum was no richer than that of anyone else. The Canathrum, as they call it, is a chair or chariot made of wood, in the shape of a Griffin, on which the children and young virgins are carried in processions.—*Plutarch, Agesilaus.*

PERSIA RETAINS HER POWER IN ASIA AND GAINS TWO ISLANDS.—When Conon and Pharnabazus with the Persian navy were grown masters of the sea, and had not only infested the coast of Laconia, but also rebuilt the walls of Athens, the Lacedaemonians thought fit to treat of peace with the king of Persia. To that end they sent Antalcidas to Tiribazus, basely and wickedly betraying the Asiatic Greeks, on whose

behalf Agesilaus had made the war. But no part of this dishonor fell upon Agesilaus, the whole being transacted by Antalcidas, who was his bitter enemy, and was urgent for peace upon any terms, because war was sure to increase the power and reputation of Agesilaus.—*Plutarch, Agesilaus.*

When Tiribazus issued a summons, calling on all who were willing to listen to the terms of peace sent down by the king to present themselves, the invitation was promptly accepted. At the opening of the conclave Tiribazus pointed to the king's seal attached to the document, and proceeded to read the contents, which ran as follows: "The king, Artaxerxes, deems it just that the cities in Asia, with the islands of Clazomnae and Cyprus, should belong to himself; the rest of the Hellenic cities he thinks it just to leave independent, both small and great, with the exception of . . . three, (which) are to belong to Athens as of yore."

DEATH OF AGESILAUS.

As Agesilaus was returning from Egypt he fell ill and died. His friends, in order the more conveniently to convey him to Sparta, enveloped his body, as they had no honey, in wax and so carried it home.—*Nepos.*

And you may also to this day see Agesilaus's spear kept in Sparta, nothing differing from that of other men.—*Plutarch, Agesilaus.*

Spartans while in disorder, though the Lacedaemonians, the expertest and most practiced soldiers of all mankind, used to train and accustom themselves to nothing so much as to keep themselves from confusion upon any change of position, and to follow any leader, or right hand man, and form in order, and fight on what part soever dangers press. In this battle, however, Epaminondas with his phalanx, neglecting the other Greeks, and charging them alone, and Pelopidas coming up with such incredible speed and fury, so broke their courage and baffled their art that there began such a flight and slaughter amongst the Spartans as was never before known. And so Pelopidas, though in no high office, but only captain of a small band, got as much reputation by the victory as Epaminondas, who was general and chief captain of Boeotia.—*Plutarch, Pelopidas.*

After these events a messenger was despatched to Lacedaemon with news of the calamity. He reached his destination just when the chorus of grown men had entered the theater. The ephors heard the mournful tidings not without grief and pain; but for all that they did not dismiss the chorus, but allowed the contest to run out its natural course. What they did was to deliver the names of those who had fallen to their friends and families, with a word of warning to the women not to make any loud lamentation, but to bear their sorrow in silence; and the next day it was a striking spectacle to see those who had relations among the slain moving to and fro in public with bright and radiant looks, whilst of those whose friends were reported to be living barely a man was to be seen, and these flitted by with lowered heads and scowling brows, as if in humiliation.—*Hellenica II, Xenophon.*

order that they might accomplish their journey with less suspicion.—*Nepos*.

EPAMINONDAS—THEBAN SUPREMACY.

BATTLE OF LEUCTRA.—When the Lacedaemonians had made peace with the other Greeks and united all their strength against the Thebans only, not only subjection, as heretofore, but total dispersion and annihilation threatened, and Boeotia was in a greater fear than ever.

Pelopidas, leaving his house, when his wife followed him on his way and with tears begged him to be careful of his life, made answer, "Private men, my wife, should be advised to look to themselves, generals to save others."—*Plutarch, Pelopidas*.

Epaminondas chose out of the whole army the best and strongest of the soldiers, and placed them in that wing where he himself would command. In the other he placed his weaker men, not to abide the enemies' charge, but by a soft and slow retreat to avoid the shock. And now the trumpets sounded a charge on both sides. The Lacedaemonians came on with both their wings in the fashion of a half-moon. On the other hand the Boeotians retreated with one of their wings, and charged fiercely on the enemy with the other.—*Diodorus*.

In the battle, Epaminondas, bending his phalanx to the left, that, as much as possible, he might divide the right wing, composed of Spartans, from the other Greeks, and distress Cleombrotus by a fierce charge in column on that wing, the enemies perceived the design, and began to change their order, to open and extend their right wing, and, as they far exceeded him in number, to encompass Epaminondas. But Pelopidas with the three hundred came rapidly up, before Cleombrotus could extend his line, and close up his divisions, and so fell upon the

SPARTA, HAVING REPRESENTED GREECE IN NEGOTIATING THE PEACE WITH PERSIA, FEELS STRONG ENOUGH TO ENCROACH UPON OTHER POWERS.

Pelopidas, the Lacedaemonian, when he was leading an army against Olynthus, an ally of Athens, and marching through the territory of Thebes, possessed himself of the citadel of Thebes, which is called the Cadmea, and this he did of his own private determination, not from any public resolution of his countrymen. For this act the Lacedaemonians removed him from his command of the army and fined him a sum of money, but did not show the more inclination, on that account, to restore the citadel to the Thebans, for after the Peloponnesian War was ended, and Athens subdued, they supposed that the contest must be between them and the Thebans, and that they were the only people who would venture to make head against them. With this belief they committed the chief posts to their own friends, while they partly put to death and partly banished the leading men of the opposite party; and amongst them Pelopidas was expelled from his country.

Almost all these exiles had betaken themselves to Athens.—*Nepos*.

Pelopidas, though one of the youngest, was active in privately exciting each single exile, and often told them at their meetings that it was both dishonorable and impious to neglect their enslaved and engarrisoned country, and lazily contented with their own lives and safety to depend on the decree of the Athenians.—*Plutarch, Pelopidas*.

Twelve, whose leader was Pelopidas, quitting Athens in the daytime, with a view to reach Thebes when the sky was obscured by evening, set out with hunting dogs, carrying nets in their hands, and in the dress of countrymen, in

PELOPIDAS TAKES PHILIP AS A HOSTAGE.—

Pelopidas marched into Macedonia, where Ptolemy was then at war with the king of Macedon, both parties having sent for him to hear and determine their differences and assist the one that appeared injured. When he came he reconciled them, calling back the exiles; and receiving for hostages Philip, the king's brother, and thirty children of the nobles, he brought them to Thebes, showing the other Greeks how wide a reputation the Thebans had gained for honesty and courage. This was that Philip who afterwards endeavored to enslave the Greeks.—*Plutarch, Pelopidas.*

BATTLE OF MANTINEA.—Wonderful to my mind was the pitch of perfection to which Epaminondas had brought his army. There was no labor which his troops would shrink from, either by night or by day; there was no danger they would flinch from, and, with the scantiest provisions, their discipline never failed them. And so, when he gave his last orders to them to prepare for impending battle, they obeyed with alacrity. He gave the word; the cavalry fell to whitening their helmets, the heavy infantry of the Arcadians began inscribing clubs as the crest on their shields, as though they were Thebans, and all were engaged in sharpening their lances and swords and polishing their heavy shields. When the preparations were complete and he had led them out, his next movement is worthy of attention. First, as was natural, he paid heed to their formation, and in so doing seemed to give clear evidence that he intended battle; but no sooner was the army drawn up in the formation which he preferred than he advanced, not by the shortest route to meet the enemy, but towards the westward-lying mountains which face Tegea, and by this movement created in the enemy an expectation that

he would not do battle on that day. In keeping with this expectation, as soon as he arrived at the mountain region he extended his phalanx in long line and piled arms under the high cliffs, and to all appearances he was there encamping. The effect of this maneuver on the enemy in general was to relax the prepared bent of their souls for battle. Presently, however, wheeling his regiments, which were marching in column, to the front, with the effect of strengthening the beak-like attack which he proposed to lead himself, at the same instant he gave the order, "Shoulder arms, forward," and led the way, the troops following.

When the enemy saw them so unexpectedly approaching, not one of them was able to maintain tranquillity; some began running to their divisions, some fell into line, some might be seen biting and bridling their horses, some donning their cuirasses, and one and all were like men about to receive rather than to inflict a blow. He, the while, with steady impetus pushed forward his armament like a ship-of-war prow forward. Wherever he brought his solid wedge to bear he meant to cleave through the opposing mass and crumble his adversary's host to pieces. He had so much the mastery at his point of attack that he caused the whole of the enemy's troops to take to flight.

But after himself had fallen, the rest of the Thebans were not able any longer to turn their victory rightly to account. Though the main battle line of their opponents had given way, not a single man afterwards did the victorious hoplites slay, not an inch forward did they advance from the ground on which the collision took place. Though the cavalry had fled before them, there was no pursuit; not a man, horseman or hoplite did the conquering cavalry cut down; but, like men who have suffered a de-

feat, as if panic-stricken, they slipped back through the ranks of the fleeing foemen.—*Hellenica*, II, *Xenophon*.

Thebes, as well before Epaminondas was born as after his death, was always subject to some foreign power, but, as long as Epaminondas held the reins of government, it was the head of all Greece. Hence it may be understood that one man was of more efficacy than the whole people.—*Nepos*.

MACEDONIAN SUPREMACY.

Philip

TAKES OLYNTHUS.—Philip made an expedition against the cities of the Hellespont, of which two were betrayed into his hands. Then he made against Olynthus, an ally of Athens. By bribing the chief magistrates, he entered the city by treachery and plundered it and sold all the citizens for slaves, and exposed to sale all the prey and plunder upon the spear, whereby he put all the rest of the cities into a terrible fright.

Then he bountifully rewarded such as had behaved themselves with courage and valor, and having exacted vast sums of money from the richest of the citizens of the cities round about, he made use of it to corrupt many to betray their country, so that he himself often boasted that he had enlarged his dominion more by his gold than by his sword.

In the meantime, the Athenians being jealous of the growing greatness of Philip, ever after sent aid to them whom he invaded by his arms, and despatched ambassadors to all the cities to look to their liberties, and to put to death such of their citizens as should be discovered to go about to betray them, promising withal to join with them upon all occasions. At

length they proclaimed open war against Philip.

After the taking of Olynthus, he set forth specious sports and recreating plays, and invited a great number of strangers to his feasts; and in the midst of his cups would talk courteously and familiarly with them, and drink to many, and reach over the cup to them with his own hands. To many he gave rich gifts, and made large and liberal promises to all, to the end his kindness and generosity might be bruited abroad by them that had had the experience.—*Diodorus*.

TAKES ELATEA.—Philip, being in amity with many of the Grecians, made it his chief business to bring under the Athenians, thereby with more ease to gain the sovereignty of Greece. To that end he presently possessed himself of Elatea, and brought all his forces thither, with a design to fall upon the Athenians, hoping easily to overcome them, in regard they were not, as he conceived, prepared for war, by reason of the peace lately made with them.

After the taking of Elatea, some hastened in the night to Athens, informing them that Elatea was taken by the Lacedaemonians, and that Philip was designing to invade Attica with all his forces. The Athenian commanders, surprised with the suddenness of the thing, sent for all the trumpeters, and commanded an alarm to be sounded all night: upon which the report flew through all the parts of the city, and fear roused up the courage of the citizens. As soon as day appeared, the people, without any summons from the magistrate, as the custom was, all flocked to the theater. To which place, as soon as the commanders came with the messenger that brought the news and had declared to them the business, fear and silence filled the theater, and none who were used to influence the people had a heart to give any advice. And although a crier called out to such as ought to declare their minds what

was to be done in order to their common security, yet none appeared who offered anything of advice, in the present exigency. The people therefore in great terror and amazement cast their eyes upon Demosthenes, who stood up and bid them be courageous, and advised them furtherwith to send ambassadors to Thebes, to treat with the Boeotians to join with them in defense of the common liberty.—*Diodorus, XVI.*

BATTLE OF CHAERONEA, UNDER PHILIP.—Alexander, earnest to give an indication of his valor to his father, charged with a more than ordinary heat and vigor, and being assisted with many stout and brave men, was the first that broke through the main of the enemy next to him, with the slaughter of many, and bore down all before him; and when those that seconded him did the like, then the regiments next to the former were broke to pieces. The king, himself likewise in the head of this regiment, fought with no less courage and resolution; and that the glory of the victory might not be attributed to his son, he forced the enemy, opposed to him, to give ground, and at length put them to a total rout, and so was the chief instrument of the victory.—*Diodorus, XVI.*

Philip's joy for this victory was artfully concealed. He abstained from offering the usual sacrifices on that day; he did not smile at table, or mingle any diversions with the entertainment; he had no chaplets or perfumes; and, as far as was in his power, he so managed his conquest that none might think of him as a conqueror. He desired that he should not be called king, but general, of Greece.—*Justin.*

Alexander

YOUTH.—Whenever Alexander heard Philip had taken any town of importance, or won any signal victory, instead of rejoicing at it alto-

gether, he would tell his companions that his father would anticipate everything and leave him and them no opportunities for performing great and illustrious actions. For being more bent upon action and glory than either upon pleasure or riches, he esteemed all that he should receive from his father as a diminution and prevention of his own future achievements; and would have chosen rather to succeed to a kingdom involved in troubles and wars, which would have afforded him frequent exercise of his courage, and a large field of honor, than to one already flourishing and settled, where his inheritance would be an inactive life and the mere enjoyment of his wealth and luxury—*Plutarch, Alexander*.

ALEXANDER SUBDUES GREECE. — Alexander was but twenty years old when his father was murdered and he succeeded to a kingdom beset on all sides with great dangers and rancorous enemies. For not only the barbarous nations that bordered on Macedonia were impatient of being governed by any but their own native princes, but Philip likewise, though he had been victorious over the Grecians, yet, as the time had not been sufficient for him to complete his conquest and accustom them to his sway, had simply left all things in a general disorder and confusion. It seemed to the Macedonians a very critical time; and some would have persuaded Alexander to give up all thought of retaining the Grecians in subjection by force of arms, and rather to apply himself to win back by gentle means the allegiance of the tribes who were designing revolt. But he rejected this counsel as weak and timorous, and looked upon it to be mere prudence to secure himself by resolution and magnanimity than to encourage all to trample on him. In pursuit of this opinion he reduced the barbarians to tranquillity, and put an end to all fear of war from them, by a rapid

expedition into their country as far as the river Danube. And hearing the Thebans were in revolt, and the Athenians in correspondence with them, he immediately marched through the pass of Thermopylae, saying that to Demosthenes, who had called him a child while he was in Illyria and a youth when he was in Thessaly, he would appear a man before the walls of Athens.

The Thebans, indeed, defended themselves with a zeal and courage beyond their strength, being much outnumbered by their enemies. But when the Macedonian garrison sallied out upon them from the citadel they were so hemmed in on all sides that the greater part of them fell in the battle; the city itself being taken by storm, was sacked and razed.

After this Alexander received the Athenians into favor. Soon after, the Grecians, being assembled at the Isthmus, declared their resolution of joining with Alexander in the war against the Persians, and proclaimed him their general.—*Plutarch, Alexander.*

BATTLE OF GRANICUS. — Darius's captains, with large forces, were encamped on the bank of the river Granicus, and it was necessary to fight, as it were, in the gate of Asia for an entrance into it. Alexander immediately took the river with thirteen troops of horse, and advanced against whole showers of darts thrown from the steep opposite side, which was covered with armed multitudes of the enemy's horse and foot, notwithstanding the disadvantage of the ground and the rapidity of the stream. However, he persisted obstinately to gain the passage, and at last with much ado making his way up the banks, which were extremely muddy and slippery, he had instantly to join in a mere confused hand-to-hand combat with the enemy before he could draw up his men, who were still passing over, into any order. For the enemy

pressed upon him with loud and warlike outcries, and charged horse against horse, with their lances; after they had broken and spent these, they fell to it with their swords. And Alexander, being easily known by his buckler and a large plume of white feather on each side of his helmet, was attacked on all sides, yet escaped wounding, though his cuirass was pierced by a javelin in one of the joinings. While they were thus engaged, a Persian commander came up on one side of him, and, raising himself upon his horse, gave him such a blow with his battle-axe on the helmet that he cut off the crest of it, with one of his plumes, and the helmet was only just so far strong enough to save him that the edge of the weapon touched the hair of his head.

That the Grecians might participate in the honor of his victory, he sent a portion of the spoils home to them, particularly to the Athenians three hundred bucklers. All the plate and purple garments, and other things of the same kind that he took from the Persians, except a very small quantity which he reserved for himself, he sent as a present to his mother.—*Plutarch, Alexander.*

BATTLE OF ISSUS.—The general senate of Greece made a decree to send fifteen ambassadors to present a golden crown to Alexander, in congratulation of his victory at Issus.—*Diodorus, XVII.*

CONQUEST OF EGYPT.—When Alexander was master of Egypt, designing to settle a colony of Grecians there, he resolved to build a large and populous city, and give it his own name.

He went to visit the temple of Ammon. This was a long and painful, and, in two respects, a dangerous journey; first, if they should lose their provision of water, as for several days none could be obtained; and, secondly, if a violent south wind should rise upon them, while

they were travelling through the wide extent of deep sands, as it is said to have done when Cambyses led his army that way, blowing the sand together in heaps, and raising, as it were, the whole desert like a sea upon them, till fifty thousand were swallowed up and destroyed by it. All these difficulties were weighed and represented to Alexander; but he was not easily to be diverted from anything he was bent upon. For fortune having hitherto seconded him in his designs, made him resolute and firm in his opinions, and the boldness of his temper raised a sort of passion in him for surmounting difficulties.—*Plutarch, Alexander.*

ALEXANDER ENCOURAGES HIS SOLDIERS.—Having with him in Asia, at one time, the choice of his men only, he spoke to them to this effect: that hitherto the barbarians had seen them no otherwise than as it were in a dream, and if they should think of returning when they had only alarmed Asia, and not conquered it, their enemies would set upon them as upon so many women. However, he told them he would keep none of them with him against their will, they might go if they pleased; he should merely enter his protest, that when on his way to make the Macedonians the masters of the world he was left alone with a few friends and volunteers. When he had thus spoken to them, they all cried out they would go along with him whithersoever it was his pleasure to lead them.—*Plutarch, Alexander.*

MINGLING OF MACEDONIAN AND PERSIAN CIVILIZATION.—Alexander more and more accommodated himself in his way of living to that of the natives, and tried to bring them, also, as near as he could to the Macedonian customs, wisely considering that whilst he was engaged in an expedition which would carry him far hence, it would be wiser to depend upon the

good-will, which might arise from intermixture and association as a means of maintaining tranquillity than upon force and compulsion. In order to this, he chose out thirty thousand boys, whom he put under masters to teach them the Greek tongue, and to train them up to arms in the Macedonian discipline.—*Plutarch, Alexander.*

CAMPAIGN IN INDIA.—Now intent upon his expedition into India, Alexander took notice that his soldiers were so charged with booty that it hindered their marching. Therefore, at break of day, as soon as the baggage wagons were laden, first he set fire to his own and to those of his friends, and then commanded those to be burnt which belonged to the rest of the army. An act which in the deliberation of it had seemed more dangerous and difficult than it proved in the execution, with which few were dissatisfied; for most of the soldiers, as if they had been inspired, uttering loud outcries and warlike shoutings, supplied one another with what was absolutely necessary, and burnt and destroyed all that was superfluous, the sight of which redoubled Alexander's zeal and eagerness for his design.—*Plutarch, Alexander.*

DEATH OF ALEXANDER.—As soon as the report of his death was confirmed, all the barbarous nations, whom he had shortly before subdued, lamented for him, not as an enemy, but as a father. The mother, too, of King Darius, who, though she had been reduced, after the death of her son, from the summit of royal dignity to the state of a captive, had, till that day, through the kindness of the conqueror, never felt weary of life, committed suicide when she heard of the death of Alexander; not that she felt more for an enemy than she had felt for her son, but because she had experienced the attention of a son from him whom she had feared as an enemy.—*Justin.*

TRAITS OF ALEXANDER'S CHARACTER.—

Alexander was very handsome in person, exceedingly fond of incurring danger, and strictly observant of his duty to the Deity. In regard to the pleasures of the body, he had perfect self-control. He was very clever in recognizing what was necessary to be done, when others were still in a state of uncertainty, and very successful in conjecturing from the observation of facts what was likely to occur; very renowned for rousing the courage of his soldiers, filling them with hopes of success, and dispelling their fear in the midst of danger by his own freedom from fear. Therefore even what he had to do in uncertainty of the result he did with the greatest boldness. He was also very clever in getting the start of his enemies and snatching from them their advantages by secretly forestalling them, before anyone even feared what was about to happen. He was likewise very steadfast in keeping the agreements and settlements which he made. Finally, he was very sparing in the expenditure of money for the gratification of his own pleasures; but he was exceedingly bountiful in spending it for the benefit of his associates.—*Anabasis. VII, Arrian.*

INCIDENTS IN HIS LIFE.—Among the treasures and other booty that was taken from Darius, there was a very precious casket, which, being brought to Alexander for a great rarity, he asked those about him what they thought fittest to be laid up in it; and when they had delivered their various opinions, he told them he should keep Homer's Iliad in it.

He was so very temperate in his eating that when any rare fish or fruits were sent him he would distribute them among his friends, and often reserve nothing for himself.

When he perceived his favorites grow so luxurious and extravagant in their way of living

and expenses, that one wore silver nails in his shoes, that another employed several camels, only to bring him powder out of Egypt to use when he wrestled, and that another had hunting nets a hundred furlongs in length, that more used precious ointment than plain oil when they went to bathe, and that they carried about servants everywhere with them to rub them and wait upon them in their chambers, he reproved them in gentle and reasonable terms, telling them he wondered that they who had been engaged in so many single battles did not know by experience that those who labor sleep more sweetly and soundly than those who are labored for, and could fail to see by comparing the Persians' manner of living with their own, that it was the most abject and slavish condition to be voluptuous, but the most noble and royal to undergo pain and labor.

"Are you still to learn," said he, "that the end and perfection of our victories is to avoid the vices and infirmities of those whom we subdue?" And to strengthen his precepts by example he applied himself now more vigorously than ever to hunting and warlike expeditions, embracing all opportunities of hardship and danger.

At one time, as one of the common soldiers was driving a mule laden with some of the king's treasure, the beast grew tired, and the soldier took the load upon his own back and began to march with it, till Alexander, seeing the man so overcharged, asked what was the matter; and when he was informed, just as the soldier was ready to lay down his burden for weariness, "Do not faint now," said he to him, "but finish the journey, and carry what you have there to your own tent for yourself."—*Plutarch, Alexander*.

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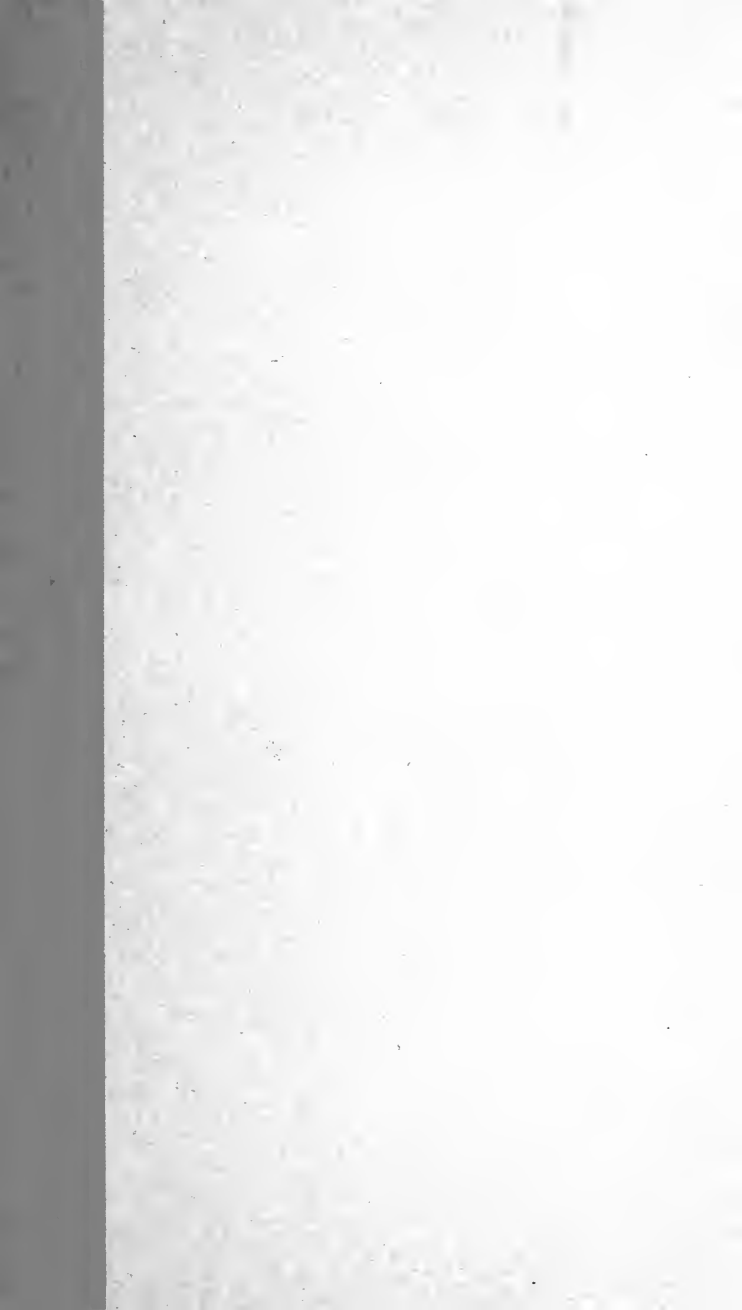
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